

A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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GEMS OF THOUGHT.

Take truth alone for your headlight.
The wise man has his tongue shorter than his ears.
The unfoldment of understanding, this is true wisdom.
Wise men learn more from fools than fools from wise men.
In the commission of evil, fear no man so much as thyself.
Receive your thoughts as guests; your desires as children.
Virtue is the adherence in action to the nature of things.—Emerson.
Humility kneels in the dust, but gazes on the skies.—Archer Butler.
All that we are, is the result of what we have thought.—Buddhist Scriptures.
Truth is as impossible to be soiled by any outward touch as the sunbeam.
We do not ride the sea of life safely until we are above the freaks of feeling.
Truth is always consistent with itself, and needs nothing to help it out.—Milton.
The world may make a man unfortunate but not miserable; that is for himself.
A star of heaven guides us out of the darkness if our inner eye is awakened to life.
Man contains within himself the fountains of wisdom, and the keys of knowledge.
Blame not before thou hast examined the truth; understand first and then rebuke.—Dr. Johnson.
Take your part with the perfect and abstract right, and trust in God to see that it shall prove expedient.—Wendell Phillips.
Man possesses within himself an infallible guide which conducts him safely through all mist, and can be banished only by himself.
No good thoughts are ever lost, but they go when they are sent and will hasten the kingdom of God to the receptive soul.—Mrs. Chesley.
If we love the true, we shall fulfill every personal claim, every formal pledge incurred by our position in life, at no matter what cost.—Jasper Niemand.
Don't always search for the serious side of things. The man who has no eye nor ear for the ludicrous is an unhappy mortal. Next to virtue, the fun in the world is what we can least spare.
It has always been, in my observation of human nature, that a man who has any good reason to believe in himself never flourishes himself before the faces of other people in order that they may believe in him.—Dickens.
When by the unfoldment of the inner perceptions, we have reached the platform whence earthly life is seen as from a height, the physical nature will have a mighty tool in our hands to be used in the service of man.
No faculty is ever better for being dull. But when it is sharpened only by selfishness its mission remains unperformed. It is then only a means of personal gain, whereas its true purpose is a wide and general diffusion of happiness.

"IF A MAN DIE, SHALL HE LIVE AGAIN."

A Lecture Delivered by Prof. Alfred R. Wallace at Metropolitan Temple, San Francisco, Sunday Evening, June 5, 1887.

[Reported for the GOLDEN GATE by G. H. Hawes.]

J. J. Owen introduced the speaker as follows:

LADIES AND GENTLEMEN:—The good people of San Francisco, at least that portion of them present in this large and intelligent assemblage, owe a debt of gratitude to Dr. Albert Morton for securing the services of so eminent a lecturer as will address you to-night upon a subject of such vital importance to humanity. All honor to the man, say I, who has the courage to follow the truth wherever it may lead, and to assert his convictions thereof in the face of a skeptical and conservative world. The scientific thought of the present day is so materialistic in its tone and teachings, is really so little schooled in the occult laws and forces that dominate the material universe, that it needs an old-fashioned baptism of the Holy Ghost to bring it to a realizing sense of its relation to the Infinite spirit, and in harmony with the eternal fitness of things. I say that the scientific world is so skeptical upon these subjects that it affords many of us a great satisfaction to be able to note such noble exceptions as Professors Crooks, Varley, Zollner, Hellenbach, Flammarion, Hare, and last, but not least, the distinguished scientist, Prof. Alfred Russel Wallace, whom I now have the pleasure of introducing to you.

If a man die shall he live again? This is the question which in all ages has troubled the souls of men; the prophets and the wise men of antiquity were in doubt as to the answer to be given it. Philosophy has always discussed it as one of the unsolved problems of humanity, while modern science instead of clearing up the difficulty and giving us renewed hope, either ignores the question altogether or advances powerful arguments against the affirmative reply. Yet the ultimate decision arrived at, whether in the negative or affirmative, is not only of vital interest to each of us individually, but is calculated, I believe, to determine the future welfare or misery of mankind.

If the question should be finally decided in the negative, if all men without exception ever come to believe that there is no life beyond this life, if children are all brought up to believe that the only happiness they can ever enjoy will be upon this earth, then it seems to me that the condition of man would be altogether hopeless, because there would cease to be any adequate motive for justice, for truth, for unselfishness, and no sufficient reason could be given to the poor man, to the bad man, or to the selfish man, why he should not systematically seek his own personal welfare at the cost of others.

The well being of the race in the distant future, set before us by some philosophers, would not certainly influence the majority of men, more especially as the universal teaching of science is, that the entire race, with the world it inhabits, must sooner or later come to an end. "The greatest good to the greatest number," that noble ideal of many philosophers, would never be admitted as a motive for action by those who are seeking their own personal welfare. The scoffing question, "What has posterity done for us?" which influences many men even now, would then be thought to justify universal self-seeking utterly regardless of what might happen to those who come afterwards. Even now, notwithstanding the hereditary influences, the religious belief and religious training in which our characters have been molded, selfishness is far too prevalent. When these influences cease altogether, when under total incredulity and with no influences whatever leading men to self development as a means of permanent happiness, the inevitable result will be that might alone would constitute right, that the weakest would always and inevitably go to the wall, and that the unbridled passions of the strongest and most selfish men would dominate the world. Such a hell upon earth as would thus be brought about will happily never exist, because it would be founded upon a falsehood, and because there are causes now at work which forbid the disbelief in man's spiritual nature and his continued existence after death.

Let us, then, consider what is the nature of these causes and influences, and how it has happened that earnest scientific seekers after truth are so often the advo-

cates of a disbelief, which, if it became universal and if founded on truth would be so disastrous to humanity.

Until the last century the bulk of civilized mankind implicitly accepted the belief in a future life and in the essential spiritual nature of man. Now the most advanced thinkers reject it as no founded on evidence, as incredible or even as impossible. A considerable portion of the more intelligent among working classes adopt their teachings. What is it that has brought this about?

The belief in a future life has been bound up with and perhaps even rested upon the belief in the existence and occasional appearance on earth of spiritual beings, of the spirits of the dead, and of such popular phenomena as ghosts, visions, warnings, premonitions, etc. Belief of this nature prevailed almost universally up to about two centuries ago when they came to a comparatively sudden end, and have since been treated by the educated in general as fables and superstitions, and this view has become so general and so ingrained that many people will not allow the question that is even open to discussion at all even to admit to the possibility of such phenomena as actual facts, but consider it the mark of ignorance and degrading superstition. This almost sudden revulsion of feeling (for it is mere feeling, not belief founded on knowledge and inquiry) may be, I think, clearly traced to the current action of two powerful causes; one of them the witchcraft mania of the middle ages, the other the rise of physical science.

The witchcraft mania which prevailed the whole of the middle ages grew in intensity and horror until it culminated in the sixteenth and seventeenth centuries, during which thousands and tens of thousands, perhaps even hundreds of thousands of persons, most of whom were perfectly innocent and many of them far wiser and better than their accusers, were tortured and massacred in the belief that they had held actual personal communication with Satan. The whole religious world was permeated with the belief in diabolism, so that any accusation was sufficient to cause a person once arrested as a witch or a wizard to be convicted. Innocent men, women and children by thousands were thus murdered to satisfy the craving after the excitement of demoniacal revelations that then prevailed. Some who visited the sick and healed them were accused of affecting cures by satanic power and burned as witches. The horror, the wickedness, the superstition and absurdity of many of these witchcraft persecutions naturally led to a reaction among intellectual and humane people. They saw that much of what they believed was certainly false; they too hastily concluded that there was no truth underlying, and it was at this very time that all these horrors were being perpetrated that the sun of modern science rose and shed its splendor over the world. Galileo, Copernicus, Harvey and Bacon, Newton and others were then investigating the phenomena of the material universe, while Berkeley and Descartes were laying the foundation of a skeptical philosophy; men's thoughts were being led away from superstitious horrors to the contemplation of nature and of the human mind, and then witchcraft with the very groundwork of belief in the spiritual and future immortality of man became branded as unclean and superstitious.

Mr. Lecky, in his important work on "The History of Rationalism in Europe," says that this change of opinion was not founded on evidence and reason, but merely on feeling and impulse. He admits that the facts and arguments were alike in favor of the beholders of the reality of the phenomena of witchcraft. Such men as Glanvil, Dr. Henry More and Robert Boyle, the most illustrious scientific man of his age, with all the judges of England, including Lord Hale, men who had all of them either personally investigated the facts or carefully weighed the evidence, were met only with ridicule or with the weakest show of argument, when judges refused to convict and punish witches, the whole subject dropped out of the sight and knowledge of the intellectual world.

There is another very interesting and important reason why there was, or appeared to be a sudden cessation of the witchcraft phenomena. Witches, in our opinion, are persons who are peculiarly gifted, and what we now call mediums,

and who during at least three or four centuries were systematically persecuted and murdered. The result was that all having these peculiar gifts were exterminated out of the world, and the natural result was that the phenomena of which they were the cause or mediums, ceased to exist, till a fresh crop as it were of these peculiarly gifted individuals had grown up.

Now since that time science and man's command over nature have advanced with giant stride, while philosophy has sounded the depths of the universe and has found no standing ground of the supernatural. Heat and light and electricity have been traced to the motions of the molecules of matter; even vital forces, the forces upon which depend the growth and motion of the organic world, have also been shown to be transformations of that energy which has been traced back to the molecular motion of matter. This dependence of life itself upon matter has produced in the existing generation of scientific men a frame of mind which finds no place in nature for spirit, and which believes that matter in motion, the very molecular matter which we see and feel and weigh and measure, comprises the whole universe, is the source of all the forces and all the manifestations of life that exist or that can possibly exist.

This skepticism is so wide-spread that it pervades the churches themselves. Bishop Colenso and Charles Voysey are but the extreme wings of a body of intelligent clergy who do not believe in miracles as a scientific fact.

Science has penetrated so far into the mysteries of nature without finding spirit that it cannot believe that spirit exists, while physiologists who have traced every manifestation of mind and brain work are unable to believe in the possibility of any mind without a corresponding material brain. It is in the midst of this nineteenth century world of thought, a world which is either grossly materialistic or pantheistic or idealistic that modern Spiritualism has fallen like a thunder bolt from a clear sky, emphatically demonstrating the action of mind without any material mind, and the exertion of force without any material body, and that by means of a vast amount of constantly recurring facts, which have forced themselves upon all classes—men of science, men of business, men of religion. It is in the most materialistic epoch of the earth's history, in the midst of a society which prides itself on discarding all superstition and basing its belief on the solid foundation of physical science, that this new and unwelcome visitor has intruded itself, and maintained a vigorous existence for more than thirty years; has made its way into every civilized country in the world, has an extensive literature, a large number of papers and hundreds of organized societies, counts its converts by millions in all kinds of society, among the crowned heads and aristocracy and those who occupy the highest ranks in science, literature and philosophy, as well as among the masses, while in hosts of individual cases it has done what no religion has been able to do, convinced the skeptic and the agnostic and the hard-faced materialist of the reality of a spiritual world and of a future life.

Considerable acquaintance with the history and literature of this movement—in which I have myself taken part for twenty years—has failed to show me one single case in which any man who, after careful inquiry, has become convinced of the truth and reality of the spiritual phenomena, has afterward discredited it or regarded it as base imposture or delusion. And it must be remembered that as a rule all educated, and especially all scientific men come to the investigation of this subject with a very strong prejudice against it as being almost certainly based on credulity and fraud which they will easily detect and expose. This was the frame of mind with which the inquiry was begun by Prof. Hare, the first American chemist of his day; by Judge Edmonds, one of the most acute and truth-seeking of American lawyers; by the Hon. Robert Dale Owen, a most intellectual and philosophical materialist; by Mr. Crooks, one of the first chemists of the present age, and by scores of others that could be named. These men all devoted not a few hours or days or even weeks to a hasty examination of the subject, but many years of patient inquiry and experiment, and the result in every case that the more thoroughly the subject was in-

quired into, the more able and intelligent the inquiries, the more seriously do its foundation facts and main doctrine become established.

Its whole course and history, therefore, proclaimed it to be neither imposture nor delusion, nor the survival of the beliefs of savages, but a great and all important truth.

I will now briefly enumerate the varied phases of the phenomena of Spiritualism, and will then consider what is their bearing on the doctrine of a future life.

The phenomena may be broadly divided into two groups; physical and mental. The former, however, as well as the latter, almost always apply the action of mind in their production. In the first division we have simple physical phenomena, and among which must be grouped an immense variety of effects, such as sounds of all kinds from the most delicate tick up to blows as loud and vibrating as those produced by a sledge hammer, and certainly not produced by human agency. Then we have the alteration of the weight of bodies, which has been often tested. I have frequently seen in the presence of the celebrated medium, Mr. Home, a large dining table weighed in a bright light, when there was no means of deception. This table changed its weight to the amount of thirty or forty pounds.

Then again we have the phenomena of articles of various kinds being moved without human agency, such as chairs, tables, and musical instruments. These are the most common and familiar phenomena to all those who have investigated the subject. Still more curious is the conveying of bodies to a distance; flowers and fruits are the most common of these, but also other bodies, such as letters and various small objects have been conveyed long distances—sometimes several miles.

Then again we have that curious phenomena which is recorded more or less throughout history, the raising or levitation of human bodies into the air and sometimes conveying them a considerable distance. This has been repeated over and over again under various circumstances, and have even included living persons. I will in illustration of this mention one remarkable circumstance of the kind which I observed myself, because it happened to occur when there was no professing medium present. It was in a friend's house in London. An artist and his family held seances once a week; on one occasion the medium was not present, being ill, and one of the daughters, who had proved to be a medium was in a remarkable manner moved about the room. On this occasion we put out the light, as usual, the young lady sitting between her brother and a friend, who held her hands. The darkness in this case, you will see, was one of the conditions which render what happened still more difficult. After a little while the two persons who held her hand said, "She is gone." On that instant a light was struck and she was found lying at full length upon a broad mantle some feet away with her clothes tucked around her so she lay perfectly comfortable. This is a thing she could not have done under the circumstances in the dark.

More remarkable by far than these, because beyond all human power to produce, is the tying of knots on endless cords, the taking of coins out of sealed boxes, and the passage of solid rings over a body far too large for them to pass over by any natural means. All these things happened in the broad daylight in the presence of Zollner and two of his colleagues. He has recorded them most accurately in a work which many of you know. On other occasions a very curious thing happened, and that was the apparent passage visibly of matter through matter without disorganizing or disrupting that matter. I have frequently myself seen, in good light, sticks and handkerchiefs pass through a curtain, yet an examination of the curtain immediately afterward did not show any change in it whatever.

This enables us to understand many of the other phenomena which are happening every day. This concludes a rough outline of what we may call the simpler of physical manifestations.

Then we have physical phenomena combined with mental phenomena, such as direct writing and drawing. This is now such a general phenomena that almost every one may have the opportunity of

(Continued on Third Page.)

(Written for the Golden Gate.)

Improved Industrial Efforts.

BY R. J. SCHILLHOUS.

The newer ideas which are impregnating society with regard to the well-being of the people indicate with unmistakable certainty the desire for higher principles and better conditions on which the industrial efforts of the future shall be conducted.

What these principles and conditions shall be, the best and most advanced men and women of the present day are, with untiring zeal, demonstrating in associated capital and co-operative industries; not for the few, as is now carried on by private corporations, but collectively by organized communities or municipalities, each co-ordinate with all the others, in which collective ownership and management for public utilities and conveniences are established; and in which each community is responsible for the health, usefulness and individuality of each member.

These communities must be established in localities far removed from the feverish rush and anxious turmoil of so-called civilization, where, unencumbered by the religious, social and political errors of the past, the wider, higher and nobler conceptions of human life shall be unfolded and realized.

By the light of science man is enabled to utilize the forces of material nature and thus immeasurably increase the power of the production of wealth, and this, in time, by the power that wealth confers, enables the few intellectually strong but morally weak and ambitious for self-aggrandizement and glory, to take advantage of the more honest and confiding, and reduce them to a helpless and dependent condition.

This is accomplished by the appropriation of land—whenever land becomes valuable by dense population, by usurping the power of government, and thereby imposing taxes too burdensome for the poor, and unjust in their distribution, and by levying a heavy contribution, as interest, on the debts that the people are forced to contract. This is the trinity of power that wealth confers upon those who hold and control it. Before labor-saving machinery, propelled by mechanical forces, was known, ninety per cent of the people were employed in labor, and now less than thirty per cent perform all productive labor. Then ninety per cent owned and operated their own capital; now less than twenty per cent do. Then all the wealth was owned by more than half of the population; now more than half of the wealth is owned by less than five per cent of the population. In other words, less than one twentieth part of the people possess more than the combined wealth of the other nineteen twentieths.

Taking into consideration that wealth is power, this presentation shows upon what a dangerous foundation the liberties of the people rest; especially when we take into further consideration the fact that those who have succeeded in accumulating it were moved to do so for and in consideration of the power it confers.

Let the wealth producers associate their capital, organize their industries and establish a co-operative commonwealth. Let them move in solid phalanx and serried ranks, and their power is irresistible. Let them go away from the feverish tumult, away from competitive strife, away to some peaceful land endowed with all that nature can bestow in rich and inexhaustible resources, and there, in the light of history and experience, with the aid of science and philosophy, and inspired by the love of humanity, unencumbered by the religious, social, financial and political errors of the past, they can unfold and realize the wider, higher and nobler conceptions of human life.

Letter from Prof. Denton's Nephew.

EDITOR OF GOLDEN GATE:

I see in your issue of June 4th you refer to a picture of Prof. Wm. Denton, obtained between slates and recently published in the GOLDEN GATE. To me it is not so much a question of resemblance to my honored uncle as it is of the conditions of its production. The worth of the drawing as a portrait is not to be compared to its value in the constantly increasing category of scientific spiritual phenomena. A line produced under the conditions alleged is sufficient to overthrow any materialistic theory yet advanced to account for spiritual phenomena. There are some persons who are forever unsatisfied, and because the spirit drawings do not approach the perfection of an artistic oil-painting, lose sight of the manner in which it was produced and eagerly deny all spiritual existence.

Mrs. E. M. F. Denton is an able thinker, and certainly competent to judge of a portrait of her husband, to whom she had been a wife for more than a quarter of a century. To me it had little resemblance, except in the general outline of the head, to the fearless reformer and teacher who plunged into the swamps of New Guinea without a relative or friend, and died a victim to fever and neglect. The portrait, considered solely as such, is not such a one as his son, Sherman F., could draw, but it exceeds any I could produce if Uncle William was before me.

If a moderately exact portrait of William Denton was produced by spirit agency, it would not surprise me if some of the surviving members of his family would demand the price of their admission of spirit life and intercourse. I know he lives, as ever laboring for the advancement of humanity, and I do not require a ten-dollar crayon drawing, made between slates, to convince me of the fact.

ALFRED DENTON CRIDGE.

SAN JOSE, June 5, 1887.

Practical Spiritualism.

(Banner of Light.)

To be of service, Spiritualism must needs adapt itself to the varied and varying characters, conditions and circumstances of men—in other words, must be *practical*. It is not something to be left wholly with the lecturers, writers, editors and mediums; it belongs to all those who put their faith in it to do their utmost, day by day, to *live by it*, to make it an operative force in their existence and career. This they may do in many ways. It is by no means necessary for them to give up everything in this life in cherishing a living hope for the other; we dwell in both worlds already; we are spirits now as much as we ever shall be. It is neither necessary nor befitting to be impatient to leave these active scenes in which we have been placed in order to participate in those which are still in the future, and for an entrance into which we really at present may be utterly unprepared.

Here is the present spirit-life for us; and it is enriched and enlarged by the knowledge of a more exalted life beyond.

There is no evidence that we are called upon to practice rigid abstinence and mortification of the body in which we temporarily dwell, in order to prepare ourselves for another state into which we have not yet been summoned. The best and only preparation we can make is to make our lives while here as perfect as possible. If we would enjoy the next state of existence to the utmost of our capacity after entering upon it, we have but to qualify ourselves for it by worthy lives in the form. In doing all that it belongs to us to do here we have the most satisfactory reason to feel that we shall become best prepared to enter upon the duties and delights of the hereafter.

Spiritualism, we repeat, to be most truly effective as a faith, is to be incorporated into the actual conduct of life and made a part of it. After the grist is once received it is necessary for the mill to begin to grind. The human spirit is most active with thought when it is most intent on service, on positive work. The practiced writer is many times repaid for the labor he undergoes by the varied suggestions and fancies that crowd around him like aerial visitors during the process of his patient and plodding labor. So with the work of life; while we are sincerely performing it, trusting and believing, humble in the constant presence of this great mystery which we name Life, the angelic ministrations are present in greater or less force, inspiring and comforting us, and disciplining and dealing with us in a way far better than we could ourselves choose for the next life when we shall be called to enter upon it.

Let us begin, therefore, with seeing the fruits of Spiritualism here and now; in better and larger lives; in the diligent cultivation of kind feelings and of charity one toward another; in persistent abstinence from injustice and wrong; in work rather than talk, and life as well as conversation, so that we may say, on reviewing our present lives hereafter, that they were completely lived and so most completely adapted to the great ulterior purposes which lay in our being. If we would help to make the real progress we so ardently profess to believe in for the world, we must contribute our share, through our actual lives, since opinions and beliefs alone will fail of that end. It is only by action that we can keep abreast with the advancing years and ages, and action, inspired with the wisdom begotten of contemplation, is life now and forever.

RIVAL MEDIUMS.—We regret to read the letter of the late Mr. D. D. Home's son in the *Religio*; but the editor's conduct in printing it is even more reprehensible. We learn from a Continental correspondent that Mr. Home has associated himself with Dr. Slade, and cracks up his *confère* at the expense of Fred Evans and the GOLDEN GATE. There is too much superficial cleverness in Mr. Home's attack; he ought to know that spirits use mediums on the spiritual side; and the character in which "Tom Paine" was written, is very ancient and "Asiatic," as was shown in our columns. Our correspondents discussed all the points, but in better taste than Mr. Home unfortunately adopts. He does not notice that his own father's name was signed on Fred Evans' slate, a perfect *fac simile*. All these phenomena deserve to be critically investigated; but to play off one medium against another, and denounce and detract, is calculated only to raise dust and insensate feeling. It is lamentable to see leading lights and editors, like tiny children at play, set up their rival pets, and spitefully kick over, as an indifferent toy, the card-castle of a little brother. Shame on such fractious conduct.—*Medium and Daybreak.*

A Valentine.

(Inscribed to the Chautauqua Circle of St. Helena by an unknown author.)

Far back along the course of time,
We cast our eyes with searching gaze,
And find it has a custom been
E'en from the olden Roman days,
About the time the sun doth come
To Anes, sign of quickening Spring,
That lads their choice of maidens made,
And gifts of love to them did bring.

Then Pagan Rome to Christian Rome
Through years of persecution came,
But love is love in every clime,
And Cupid's sway was just the same.
The Fathers of the church, shrewd men,
Made holy festival and placed
Religious sanction on the day,
Which Roman rite so long had graced.

In later days, in England old,
In Scotland also, and in France.
The lads and lassies all around
Would join in merry, gleeful dance.
And then from bags drew valentines,
And thus by lot their fate would seal,
And marriage to this day is but
A throw of dice, a turn of wheel.

But brighter days are dawning now
O sisters strong and true and brave,
'Tis ours to see the light of right
Come glinting o'er the dark'ning wave,
And woman stands beside her lord
His equal, proud, and strong, and free,
Her shackles struck, her bonds released—
Full beams the sun of Liberty.

To-day, for us, the paths of life
Are leading off on every side,
The arts, professions, science, too,
Their gates to us are opening wide,
As we grow wise our fields expand
Until the world our captive lies,
And we speed on and ever on
Till we have conquered earth and skies.

In all this conquest, glorious, great,
Whereby upon the heights we stand,
No thing has done so much for us
As our beloved Chautauqua band.
It gives us broadened views of life
And stores our minds with wisdom's lore
Our course henceforth is onward, up
To greater heights forever more.

Three mottoes grand have we, and they
Will lead to certain victory,
If ever kept as beacon lights
To guide us o'er the stormy sea,
The first one tells us that 'tis right
The words and works of God to learn,
The second bids us from our midst
Our Heavenly Father ne'er to spurn.

O sisters true, the third one heed,
You'll need it every, every day,
The road you go will endless seem
And you will falter by the way;
The goal you sought so hard to win
Your eyes shall never see,
And in despondent sloughs your soul
Shall sink if you "discouraged be."

Then let us work with all our might,
That longed for happy goal to reach,
And come to port, full laden ships
With not a wreck upon the beach,
Let's every duty call obey,
Resolve our lessons all to do,
Geology and history,
The full Chautauqua course right through.

The twentieth century's near at hand,
Its possibilities are great,
And woman's presence will be felt
From fireside to helm of state.
As when the waters of the pool
Were moved by power of angel wand,
'Twas only he who first stepped in
That gained release from leprous bond.

E'en so the age is pregnant with
Portent of glorious days to come,
And she whose tongue is loosed can speak,
And she whose tongue is held is dumb.
O sisters, where will you be found?
Press to the forefront of the fight!
We're treading now the path by faith,
We'll travel then by glorious sight!

No dancing then upon the green
Nor casting lots for lovers new,
It will be only earnest deeds,
With death to false, and life to true.
Brave men, all honest and upright,
Fair women, noble, grand, sublime,
In nineteen hundred eight-seven
Will greet the good St. Valentine.

The Divine Unity.

(Extract from a discourse by Rev. H. M. Simmons published in the Christian Register.)

In the moral field good and evil unite.
Passions are the foundations of principles.
Vices are the roots of virtues. Lust leads to love, and strife brings strength. Evils are the lower steps in the endless ascent of the soul in society. Each man and nation and religion looks up and down the ladder, dividing it into the good above and the bad below. But the rung which each has beneath his feet as bad some other is reaching upward toward as good, so that evil is only relative. It is not even real to the infinite eye which sees the ladder undivided, and good and evil one.

On this thought, religion rises to a still wider outlook and broader charity. It reaches to that charity which Paul says "taketh no account of evil." The true religion will "take no account of evil," but work with good. It reaches that divine impartiality which Jesus saw in the sun, and seeks to flood all alike with heavenly light and love. It leaves all hates behind, seeks only to unite men, and oppose only what divides them. Not that divisions are evil, but unity is the deeper truth left to religion to assert. In the secular field, we must have strife,—the business rivalry of men, the political contention of parties, the hot zeal of reformers seeing only their side, and seeking to suppress a supposed evil. This strife is one element of life, but the secular element. But six days of it are enough; and on the sacred seventh all strife should rest, and religion should recall us to that diviner truth of unity, and seek rather to unite men. Let partisans proclaim dividing principles, let moralists contend over

good and evil, let churches quarrel as they may; but let religion preach this diviner gospel of peace and love. So it reaches the poet's creed which Longfellow gave us:—

"I am in love with Love,
And the sole thing I hate is Hate;
For Hate is the unpardonable sin,
And Love the Holy Ghost within."

The Brain.

(Buchanan's Journal of Man for May.)

The brain begins in a human being in embryonic life, as it begins in the animal kingdom, void of the convolutions which are seen in its maturity,—beginning as a small outgrowth from the medulla oblongata, which, after the second month, extends into three small sacs of nervous membrane inclosing cavities, making a triple brain, such as exists in fishes, which are the lowest type of vertebrate animals,—animals that have a spinal column or backbone.

From this condition, the fishy condition of the nervous system of the embryo human being, at the end of the second month, there is a regular growth which develops in the embryo the form characteristic of higher orders of animals in regular succession,—fishes, reptiles, birds, and quadrupeds or mammalia, monkeys and man.

This is the same order of succession which geologists assign to the development of the animal kingdom, the higher species coming in after the lower; as if every human being, instead of developing at once, according to human type, is compelled to pass through this regular gradation of development, is it not apparent that the lower forms are absolutely necessary as a basis for the higher, and that the higher forms can not arrive except by building up and giving additional development to the lower? In other words, the present status of humanity above the animal kingdom, was attained, not by a sudden burst of creative power, making a distinct and isolated being, but by the gradual and consecutive influx, which evolved new faculties and organs,—a process called "evolution." How slow or how rapid this process may have been, science has not yet determined; but it would require incalculable millions of years if nothing but the common exciting effects of environment and necessity have been operative in evolution; and science has utterly failed to discover any power which could carry on development so effectively as to produce an entire transformation of species, and overcome the vast differences between the oyster and the bird, the fish and the elephant.

But such transmutations of the nervous system do virtually occur in man before birth, we can not say they are impossible, for that which occurs in the womb of nature under the influence of Divine love; for love is the creative power, and as the maternal influx may determine the noble development of humanity or the ignoble development of monsters and animalized beings, it is obvious that the formative stage of all beings is a plastic condition in which the most subtle or spiritual influences may totally change their destiny and development.

That such an influx may come to exalt or to modify the animal type is by no means unreasonable, for human beings in vast numbers are liable to such influences from the unseen, which exert a controlling influence, and many animals are as accessible to invisible influences as man, while their embryos are vastly more so than the parents. If, then, we recognize the spiritual being in man, and the same spiritual being disembodied as a potential existence,—if, moreover, we recognize the illimitable and incomprehensible psychical power behind the universe, of which man is one expression, we can not fail to see that the embryonic development of animals from a lower to a higher form is entirely possible and probable; and in the absence of any other practicable method of evolution to higher types we are compelled to adopt this as the most rational.

What is difficult or utterly impossible when we rely on physical causes alone, becomes facile enough when we introduce the spiritual, and argue from what we see in the spiritual genesis of every human being to the analogous processes of nature on the largest scale.

If a false and brutal superstition did not stand in the way, clothed in pharisaical assumption and political power, experiments might be made on human beings and animals sufficient to settle most positively all doubt as to transmutations of species by the semi-creative power from the invisible world, combined with visible agencies.

Indeed, the entire difficulty vanishes from the mind of a philosopher when he refers to the fact that the potentiality of all being resides in a microscopic germinal element containing within itself an invisible spiritual energy, which determines for all time a continual succession of animals of certain forms and characteristics which human power has never been able to change.

Why is it that a simple speck of protoplasm void of visible organization—a mere jelly to hold the invisible life power—carries within itself in that invisible spiritual element the destiny of myriads of animal beings, and according to the nature of that invisible spiritual element it may develop into a Humbirdt or an oyster, an elephant, a humming-bird, or a serpent?

The Anti-Medium Crusade.

(Arthur Root in Banner of Light.)

Ever since the rise of Spiritualism it has been the endeavor of the opposition to crush out mediumship. But this effort has not been successful, although persistent on the part of those who oppose it. Through mediumship thousands have gained a knowledge of spiritual realities, and by its instrumentality Spiritualism has grown and prospered. But now, when it is attracting the attention and thought of the best and wisest minds of the times, and being accepted by them, there is springing up within our ranks an attempt to do away with the materializing phase of mediumship—at least the public presentation of it—by resorts to deeds of violence and narrow-mindedness that are truly lamentable. And the more so for reason that some among reputable Spiritualists encourage and sympathize with such methods. There is, I regret to say, a spirit of bigotry and intolerance cropping out in our own ranks worse than aught which has characterized the Christian Church—worse, because coming at a time when intelligence and free thought are encouraged, and Spiritualists boast of liberty of opinion and free thought. Is it a liberal sentiment that works to deprive others who wish to investigate this subject of the opportunity to do so? And seeks to stop investigation by forcibly breaking up seances and driving the mediums out of the field?

Of course we are told that the object of this is to eradicate "fraud." But where or how, I would like to be informed, did these parties obtain their infallible wisdom by which to judge of what is fraud and what is not? Are the people who have spent years in the investigation of materialization but a class of idiots who have all this time been imposed upon by cheap devices, and have never found it out, even in their own homes, where seances have been held?

Who is to be the judge in the premises? It seems to me that the right way would be to let each one judge for him (or her) self. I do not propose to have any one else do my thinking for me. If I am not capable of doing it for myself, it makes little difference whether it is done or not. I claim that I have a right to patronize any medium that I in my best judgment deem honest, and if others consider such person dishonest they have an equal right to let that person alone. But I protest against the spiritualistic popery now being instituted which decides *ex-parte* upon the truth or falsity of any phase of mediumship, and then proceeds to carry out its decrees by the methods of a mob! Is the cause of Truth to be promoted by such means? Is such a course right? Is it just? Is it honorable? I say it is not.

I am not in this article attempting to raise a point in regard to the genuineness or non-genuineness of any medium or mediums; but I wish to say here without fear or favor that the methods I have arraigned above are utterly wrong in my honest opinion—and I hereby enter my earnest protest against such methods as utterly subversive of every principle of truth and justice. We have nothing to fear from fraud. Put truth beside it and the false will die of itself. But we have *everything* to fear from that spirit of self-righteousness and intolerance of the honest opinion of others, which has ever been the implacable foe of human progress.

A WONDERFUL MEDIUM.—Fanny Treiber, the daughter of a Minneapolis, Minn., washerwoman, has developed wonderful powers as a medium. She is nine years old, but is very ignorant, never having received a common school education, and is neither able to read nor write. A few days ago the girl told her mother about "having funny dreams," in which she discoursed with several dead relatives. Shortly after the girl took a slate and pencil of an elder brother and began writing in a clear legible hand, what seemed to be messages from people who had departed from this life. The writing was peculiar in form, being right to left instead of left to right, and was read by the little one's mother by holding the slate before a looking-glass. A day or two ago a prominent business man was called upon by the mother, to see what he thought of the matter, she being mystified and alarmed. It was only a moment after going to see the girl and talking with her that she passed into the peculiar condition attending the demonstrations known as the "trance state," and wrote him a message to all intents from his wife, who had been dead some time, signing her name. The communication carried information upon certain domestic affairs that the gentleman says no one but his wife and himself had the slightest knowledge of, least of all the ignorant little girl, who could not ordinarily write her own name, and whom he never saw or heard of before. A public test of the girl's powers will be made.—*Dayton (Ohio) Journal.*

Curses often have a contrary effect; if uttered by those who are lavish with them, they pass for nothing; but if from those whom we love, they exert a powerful influence over us, because we then know that their displeasure must be great to draw forth such condemnation. On the whole, curses are bad; for like the boomerang in the hands of a skillful thrower, they are apt to return upon those who sent them.—*W. T. Burke.*

(Continued from First Page.)

testing for themselves. It appears in an infinite variety of ways. Papers thrown upon the floor and taken up a few minutes afterwards are found to be written upon; papers inclosed in locked drawers are found written upon; spirit writing comes upon the ceiling in inaccessible places. Then again is that which occurs in closed slates and often in the presence and under the hand of the person witnessing it. Often these communications are lengthy, and not infrequently contain matters of private interest to the persons who receive them. They often occur in languages which the medium does not understand; sometimes they occur in languages that no one present understands and which they have considerable difficulty in getting interpreted, but generally, I think, they are interpreted and found to be some definite language. A friend of mine in England obtained in his own family, without any other medium, writing in a language they did not understand, and which he had the greatest difficulty in having interpreted, until he found a missionary from the South Sea Islands, to whom it was familiar. It was correctly written, and no one in the house knew a single word of it. Then another wonderful physical phenomena is the writing in colors of various kinds which are not present to produce them. Drawings occur also in equal varied forms. Some of these are done in pencil, apparently, or in ink; some are done in colors; many have been done apparently in water colors, and taken up in a few seconds are found to be wet; others are done in oil colors. There are instances where the visitor has received a painting on a card from which he had first torn off a corner, showing that the picture was produced on the same card.

Then we come to another set of phenomena which may be termed musical phenomena. Musical instruments are played; sometimes locked and closed pianos are played. I have seen a music-box which has played and ceased playing at a person's request. One of the most remarkable phenomena, and which has been seen by tens of thousands of persons, was the playing upon an accordion held only in one hand, the keys being touched and played upon by invisible hands, producing most beautiful music.

Then we have chemical phenomena. These consist chiefly, first, protection from the effects of fire. Mr. D. D. Home—recently dead, and perhaps the most remarkable medium that ever lived—used to take out fire, a brilliant red hot mass of coals, carry them about the room in his hands, and by his peculiar power could tell certain persons who were able to have them placed in their hands, and would place them in their hands and they would never feel them. On one occasion the well-known writer, Mr. S. C. Hall, had placed upon his head a great mass of burning coals which shone through his white hair, and was witnessed by a large party present, and his hair was not scorched and he felt no pain whatever.

Another of the curious phenomena is the production of luminous bodies, solid bodies apparently which give out a bright phosphorescent kind of light. These have been examined by Prof. Crooks; he has had them placed in his hands, and he makes the declaration that modern chemistry is unable to account for them, and not able to produce anything like them.

Passing on from these we come to another set of phenomena still more marvelous called materialization, or the production of temporal spiritual forms out of surrounding matter. The first produced were human hands which sometimes wrote visibly, could be touched and were tangible; then human faces were produced; then after a considerable time the entire human form was produced, and it has now become very common, as it was promised some ten or fifteen years ago; but we all doubted whether that could be the case; nevertheless it is a well known circumstance thoroughly decided by all persons who have investigated this subject. Mr. Crooks examined this subject many years ago and has published the results.

The examination was critical and carefully carried on for weeks together in his own house, in his own laboratory, with all his own methods. These figures were photographed, weighed and measured; he did everything that a scientific man possibly could, and he has declared that absolutely and positively they are real existences—spiritual existences, because they are only temporary; they come and pass away again. These materialized bodies are now not unfrequently actually seen to form, and then seen to dissolve again into a mist and finally totally disappear. We have, therefore, the most absolute and perfect proof that these things are realities.

Then we come to another set of phenomena which serves as the most perfect scientific test of the reality of these phenomena you can possibly have, that is, the power of photographing these forms. If they were not real they could not be photographed; but we have photographs of those seen and of those that are not seen. These photographs have been taken not merely by professional photographers, but frequently taken at home in the private laboratories of amateurs who have studied the subject solely to arrive at the truth, who have no possibility of being deceived and who have demonstrated that these photographs are realities.

Still further than photographs is another marvelous phenomena, and that is the production of casts of hands and feet and even faces of these temporarily formed

spiritual beings. These casts were made in melted paraffine. Paraffine is melted in a large quantity of boiling water, and the hands have to be dipped in the melted paraffine and then are taken out and left floating in another vessel of cold water beside it. These molds are found entire, so that the aperture at the wrist is much smaller than the hand. Certainly no human hand could come out of it. Feet have been produced in the same way, which must have been accomplished by some unseen power. In one case a gentleman in Washington obtained in this way a cast of two clasped hands complete to the wrists. That is an absolutely physical impossibility for any human being to do. A nobleman in Paris a few years ago carried out a long series of experiments on this subject. After hands and feet had been molded, casts of faces and figures were obtained, male and female, of Greek type. The medium was a very ordinary person, as I know him personally. These casts are to be seen in London, and are exceedingly beautiful; and, moreover, were recognized at once by this gentleman and by an American gentleman, with whom I conversed about it, as forms they had seen produced by materialization, and at their request, the casts were produced. This concludes an outline of the chief and most remarkable physical phenomena.

Now we come to mental phenomena. These mental phenomena are more interesting to Spiritualists, but generally the less interesting and less convincing to the outside public who are skeptical. They consist first of what is termed automatic—that is, writing done by the hands of persons against their will or without their will; done involuntarily—the matter that is written is not known to them. Sometimes they think it very silly, and would not write anything so foolish; at other times it is clever, and beyond their power to produce. We have every kind of writing produced in this way; much of it gives good advice; sometimes information on matters of importance which the person does not know. In one case a friend of mine, and a very eminent physician and physiologist in England, acquired this peculiar power, and made a special study of it for many years. He commenced it merely as a curious physiological study; it has become a constant habit with him now, and is of great service to him in his business, frequently warning him that as a physician he would be called to a certain patient at a certain time, which is invariably correct.

Then another set of phenomena is termed clairvoyance and clairaudience; the seeing of spirits and the hearing of spirits. Persons who have this power are able to describe what they see and describe the words they hear in such a manner that the friends of these spiritual persons are able to easily recognize them. Sometimes these persons are able to give information of what is going on at a distance.

Then another of these curious mental phenomena is trance speaking. There are mediums now in all parts of the world who have this wonderful faculty. It begins generally almost or quite involuntarily. The person goes into a trance, and then begins to speak without knowing it. After a time they gradually get to know they are speaking, but do not themselves voluntarily speak on the subjects that they are discussing. Many of these are, at first, ignorant persons, utterly without the knowledge and power to speak on the subjects they do speak on. One of these English trance speakers, Mr. J. J. Morse, is now in this city, and many of you no doubt will hear him. I saw him in London many years ago when he was first developed. At that time Sargeant Cox, a great literary man, said: "I have put to him the most difficult questions in psychology, and received answers always full of wisdom in choice and elegant language, yet a quarter of an hour afterwards he was unable to answer the simplest query, and was even at a loss for language to express a commonplace idea." There is another interesting little test in connection with this medium, which I think I was the means of bringing forth myself. His spirit guide (whom I believe is so still) gave a Chinese name at the time, and claimed to be a Chinese philosopher; he gave the name of Tien Sien Ti. At that time, I believe, nobody knew what this meant. I happened to have a friend who had been an interpreter to the government in China, and one day I asked him, without mentioning anything else, what this name meant. He answered, "Why, that means heavenly spirit guide." I think that is a wonderful test.

Then again we have a remarkable power connected with this trance speaking, which many mediums have, the power of impersonation, or it may almost be called transfiguration. The medium seems taken possession of by another person and acts the character so perfectly in voice and manner, and sometimes even in change of countenance, that he or she resembles the person who wishes to manifest themselves, and is recognized by their friends. This resembles, when the agency is powerful and sometimes disagreeable, almost exactly what was called in olden time demoniacal possession. Sometimes persons in this state are able to hold conversation with persons who speak a language of which they have no knowledge themselves. We have the most positive evidence of this that can possibly be obtained, in the case of Judge Edmonds, whom I have mentioned. His own daughter, a young lady who had an ordinary school education, frequently spoke and

held conversation in many European languages, and some Indian, which her father declares she had no knowledge of whatever in her natural state. I may mention that Mrs. Isabella Beecher Hooker, a sister of the late Henry Ward Beecher, is one of these remarkable personating mediums. She has the power of going into a trance, and during that time her countenance and figure change apparently so as to resemble those who speak through her.

Then we come to another singular power—we can hardly say whether physical or mental. It is the power of healing. There are various forms of this power. The medium is able to see and describe the whole internal anatomy, see the disease, tell exactly where it is and what it is and prescribe the remedy. In other cases the medium is able to effect a cure by touches of the hand.

Now here we have a series of twelve distinct classes of phenomena,—twelve great roots of phenomena, each of which includes an enormous variety of separate phenomena, often varying from each other. These occur with mediums who are of all ages and conditions, educated and ignorant, young girls and boys as well as grown women and men. In every one of these classes the phenomena have been submitted to the most critical examination by thousands of clever and skeptical persons for the last thirty years, and every one of these classes of phenomena have been as thoroughly demonstrated as any of the great facts of physical science. In view of the numerous eminent men who have investigated this matter and given us their decision, we may entirely throw aside the idea that imposture, only in a slight measure, has produced these various phenomena.

We will now pass on to consider what are the great striking characteristics of these phenomena. Looked at as a whole what do they teach? In the first place, they seem to me to have the striking characteristics of natural phenomena as opposed to artificial phenomena; they have the character of general uniformity of type coupled with variety of detail. In every country of the world, whether in America or Europe or Australia, whether in England or France or Spain or Russia, we find the phenomena of the same general type, while the individual differences among them show that they are not servilely copied one from the other. Whether the mediums are men or women, boys or girls, or even in some cases infants, whether educated or ignorant, whether even they are civilized or savage, we find the same general phenomena occurring in the very same degree of perfection.

We conclude, then, that the phenomena are natural phenomena; that they were produced under the action of the general laws which determine the interrelations of the spiritual and material worlds, and are thus in accord with the established order of nature.

In the next place—and this is perhaps the most important characteristic of these phenomena—they are from beginning to end essentially human. They come to us with human actions, with human ideas; they make use of human speech, of writing and drawing; they manifest wit and logic, humor and pathos, that we can all appreciate and enjoy; the communications vary in character as those of human beings; some rank with the lowest, some with the very highest, but all are essentially human. When the spirits speak audibly, the voice is a human voice; when they appear visibly, the hands and the faces are absolutely human; when we can touch the forms and examine them closely we find them human in character, not those of any other kind of being. The photographs are always the photographs of our fellow creatures; never those of demons or angels and animals. When hands, feet or faces, are produced in paraffine molds they are all in minutest details those of men and women, though not those of the medium. All of these various phenomena are of this human character. There are not two groups or two classes, one of which is human and the other sub-human, but all are alike.

In the face of this overwhelming mass of evidence, what are we to think of the sense or the logic of those who tell us we are all deceived, and almost all these communications and these phenomena come from what they term elemental spirits, or rather low spirits who have never been human? Evidence for this belief I can find none whatever that is not of the most flimsy description. It might be illustrated by our receiving a letter from Central Africa written in good English writing, on American or European paper, written with a steel pen, good chemical ink, and simply because it was signed Satan or Elemental we should jump to the conclusion that all that region was inhabited by devils or elemental spirits.

Passing now from the general view of the essentially human character of spirit manifestations, we find a mass of evidence of the identity of the spirits who communicate with us, of actual men and women who have lived upon the earth.

First, we have a general proof of this in the fact of the special languages used in these communications. Any country where English, French, German, or any other language is spoken, the bulk of the communications are in those languages respectively. The Indian spirits, who so often, in their native country, act as the controls of mediums, usually speak in broken English, or some mixture of Indian. Written communications come in many languages, usually intelligible to the

recipient, but sometimes, as I have said, not so, and given as tests of spirit power, but always they are some known human languages. To suppose that any lower class of beings should have developed all the forms of human civilized speech seems grossly absurd.

Coming to the special points of the identity of spirits with deceased human beings, the evidence is abundant. I will mention a case or two illustrative of this point, taken from my own personal experience, or from the experience of personal friends from whom I have had them direct.

One of the most interesting demonstrations of personal identity was given to me by a gentleman in Washington,—perhaps he may be known to some of you,—Mr. Bland, a well-known friend of the Indians. He had frequent sittings with a lady medium who was not professional, not paid, but a personal friend of his own. Through this lady medium he obtained frequent communications from his own mother. He knew nothing of spirit photographs, but on one occasion his mother, through this medium, told him that if he would go to a photographer in Cincinnati (I think in Cincinnati he was then living) that she would try and appear upon the plate with him. No photographer's name was mentioned—merely a photographer. He asked the medium if she would go with him. They went out together and went into the first photograph gallery they came to, and asked to have a sitting. They both sat down together and the photographer took the picture of the two, and when he developed the picture said there was something wrong about it because there were three faces instead of two. They said they knew it and it was all right, and to Mr. Bland's astonishment there was the third face, but it was not the face of his mother. This is very important from what follows. He went home and inquired how it was that the face of somebody else came upon the plate. The spirit of his mother then told him that this was a friend who had gone with her who was more experienced in this than she was and had tried the experiment first, but if he would go a second time she would then appear herself. They did so, and on the second occasion the portrait of his mother appeared. Then a friend of his suggested, to avoid all possibility of doubt of the photographer having got hold of a picture of his mother, that he ask her to appear again upon the plate with some slight change in her dress, which would serve to show it was not a trick of any kind. They went the third time. On this occasion there was another picture, very much like the first, but with this slight difference that she wore a different brooch. These three pictures he showed to me, and I had the account of them from his own mouth. Assuming that he has told the truth, I see hardly any possibility of arriving at any other conclusion than that there was a real communication between himself and his deceased mother.

Another clear and striking test case was given me by a friend in Washington, a gentleman of the United States army. He has been studying Spiritualism for nearly thirty years. He has had frequent communications from a daughter who died many years ago. On one occasion there came to him in the real visible form a beautiful young lady that he did not know, but who gave her name as Nellie Morrison, and she said she was a friend of his daughter's. The next day his daughter came and he asked her who Nellie Morrison was, and she told her father that she was a friend of hers; that she was the daughter of a certain officer, said what his rank was, and all about, and that he died in Philadelphia. He then made inquiries and ascertained that there was such an officer by that particular name, and that he died at the time alleged. Then he thought he should like more information, so the next time one of these spirits came he asked for further information. He was told that this young lady died also in Philadelphia, where she died, what was her age, and gave the address of her mother-in-law with whom she had lived several years previously. My friend went to Philadelphia, first of all called at the place where she was said to have died, found it perfectly correct; then called upon the mother-in-law, and found that correct.

Then on another occasion this figure appeared again, and she was remarkable for having most beautiful golden hair, and he asked whether he might have a piece of this hair cut off. He cut off some of this hair and kept it, has it still and showed it to me. He went again to call upon the mother-in-law and simply showed this hair—very remarkable in color. The moment she saw it she said, "Why, that is Nellie's hair."

There was still one more test on another occasion. When his daughter appeared to him, his daughter spoke of this young lady as Ella. He asked if her real name was Ella, and she answered that they used to call her Ella. He therefore wrote to the mother-in-law to ask whether her daughter-in-law's name was called Ella, and found it was correct.

But what makes this series of tests most marvelous and most wonderful, they were all obtained, not from one medium but from different mediums, at different times, and in three cities. There is an accumulation of tests one upon the other that it seems to me impossible to explain or to get rid of in any other way than that of genuine spirit manifestation.

As a personal case is better than any second hand, I will also give you one which happened to myself in America,

though not so marvelous as those I have just stated. I had a brother with whom I spent seven years of my early life. He died more than forty years ago. This brother before I was with him had a friend in London whose name was William Martin; my brother's name was William Wallace. I did not know his friend's name was William, because he always spoke of him as Martin; I knew nothing more. But my brother has been dead forty-four years, and I may say that the name of Martin has never occurred to my mind, probably, at all during the last twenty years. The other day when I was in Washington attending some seances there where people receive messages on paper, I received to my great astonishment a message to this effect: "I am William Martin; I write for my old friend William Wallace to tell you what he will on another occasion, when he can, communicate with you." I am perfectly certain that only one other person in America knew my brother's name or knew of the relation between my brother and Martin, and that was my brother here in California. I am perfectly certain that no person in the East could possibly have known either one name or the other. Therefore it seems to me this was a most remarkable proof of identity.

A volume could be filled of similar and even far more startling facts, proving the personal identity.

Yet there are many people who have had only the smallest glimpse of the subject who say, "O yes, the facts may all be true, but these things are certainly not produced by spirits of dead men, for that is absurd." I ask, "Why absurd?" I have never received any rational answer whatever; I have never been able to find out why it is absurd.

I will now briefly call your attention to a few of the historical and moral teachings of Spiritualism, supposing it to be true. It seems to me to be no small thing that the Spiritualist is able to accept as history much that the scientist is obliged to reject as imposture or delusion. The Spiritualist can look upon the great Grecian philosopher, Socrates, as a sane man, and his demon as an intelligent spiritual being or guardian angel. The non-Spiritualist is obliged to believe that one of the noblest and purest and wisest of men was not only subject all his life to a mental delusion, but was so weak or foolish or very superstitious during his whole life as not to discover that it was a delusion; they are obliged to hold that this noble man, this subtle reasoner who was looked up to, loved and admired by the great men who were his pupils and disciples, was imposed upon by his own fancies, and during a long life never discovered they were fancies. It is a great relief not to have to think thus of Socrates.

In the next place, Spiritualism allows us to believe that the oracles of antiquity were not, from beginning to end, impostures, and that the most intellectual and acute people that ever lived upon the globe were not all deceived. We are told by the historian Plutarch that the prophecies of certain oracles never proved false or incorrect. Would such positive statements be made by such a writer if these oracles were all guesses and imposture? The recorded experiences and demonstrated facts of Modern Spiritualism alone enables us to understand these more ancient recorded facts.

Then, again, both the Old and the New Testament are full of Spiritualism, and Spiritualism alone can reconcile the Bible with an intelligent belief. The hand that wrote on the wall at Belshazzar's feast and the three men unhurt in the fiery furnace are to Spiritualists actual facts which they need not explain away. St. Paul's statements in regard to Spiritual gifts are to them perfectly intelligible. When Christ cast out evil spirits we can believe that he really did so. We can believe he turned water into wine, and that the bread and fishes were renewed so that five thousand were fed, as extreme manifestations of power which is still daily at work among us. Then, again, the miracles imputed to the saints come into the same category. We can understand that the great and good St. Bernard performed wonders in broad daylight before thousands of spectators, and which are recorded by eye witnesses. He himself was much troubled by them, wondering why it was such a great gift was bestowed upon him, and feared lest it should make him less humble.

Then, again, witchcraft is intelligible to the Spiritualist. Many of the characteristics and phenomena of witchcraft he has witnessed. He is able to separate the facts from the absurd inferences of the people who viewed it with superstition and regarded it as diabolism, which false interpretation resulted in all the horrors of the witchcraft times.

Spiritualism demonstrates the existence of forms of matter and modes of being which are unacceptable from the standpoint of mere physical science. It shows us that mind may exist without brain, and disconnected from any material body that we can detect, and it destroys the presumption against our continued existence after the physical body is disorganized or destroyed. It further demonstrates, by direct evidence as conclusive as the nature of the case admits, that the so-called dead are still alive—that our friends are often with us, though unseen, and give direct proof of a future life, which so many crave, but for want of which so many live and die in anxious doubt. How valuable the certainty to be gained from spiritual communications, removing all questionings as to a future existence. A

(Continued on Sixth Page.)

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SATURDAY, JUNE 11, 1887.

LIGHT IN DARK PLACES.

The excellent article by J. W. Fletcher, which we copy from the *Banner of Light* into this issue of the *GOLDEN GATE*, throws a flood of light on a subject but little understood—supposed fraudulent manifestations of the psychic form. It demonstrates fully that sensitives for this phase of the spiritual phenomena—and if for this then doubtless for all phases—are subject to the psychological control of spirits in the body as well as out.

Any one who has ever witnessed the experiments of Prof. Carpenter in biology—such as he has been giving in Oakland lately,—and noted the wonderful power exercised by one mind over another, can surely find therein a ready explanation for at least some of the alleged materializing frauds which so disturb the equanimity of many good Spiritualists.

Here is a case in point. The medium was Florence Cook, whose genuineness as a psychic of great power had been thoroughly demonstrated by Prof. Crooks and others. And yet she was overcome by a pernicious mundane influence and made to personate a spirit, and thus commit the very fraud the mesmerizer intended she should. Hers is by no means an exceptional case.

While it is true that mediums on a low spiritual plane do sometimes, when their influences are weak, practice the most shameless deceptions, in which they are probably aided at times by deceiving spirits, yet it is also no doubt true that they are often accused wrongfully.

As a rule the class of people who undertake to "expose" mediums by seizing the forms are wholly unqualified, by ignorance of the laws and conditions of mediumship, to investigate a matter of such delicacy.

Even such mediums as Mrs. Ross and Fairchild of Boston, as well as some nearer home, who are regarded by many Spiritualists and all skeptics as unmitigated cheats, are not without scores of personal friends and admirers who have the utmost confidence in their integrity. Indeed, the evidence of their genuineness, as given by many who have attended their seances, is seemingly overwhelming.

So it will be seen that it is difficult to draw the line between the false and the true in this phase of mediumship. Of one thing, however, the investigator may be morally certain, and that is, that an unprincipled medium is greatly aided and abetted in his or her deceptive practices by the malign influences of an unprincipled member of the circle. And when several such are present the honest investigator can naturally expect but little satisfaction.

To those who do not know materialization to be true it is to be expected that they will accept the usual exaggerated newspaper reports of an "expose" to be the exact truth, when the chances are, judging from many instances of the kind we have known, that if the Truth had the small-pox the story would never come near enough to catch it.

It is greatly to be deplored that there is not more honesty in the world; but mediums, as a rule, are quite as honest as the average of humanity. In the light of the glorious truths that have been revealed to them, they ought to be far above the average.

A half century ago in Turkey it was considered a shame for a woman to read.—EXCHANGE.

Well, Turkey is not a Christian land, but ours always has been, and it is not so very long since it was a shame for our women to *speak or pray* in public; besides it was no credit to them to have knowledge or ideas independent of husbands. Hence, for those who had no husbands it was fit and proper that they should know nothing. If they did, and manifested it, they were known by a distinctive title that did not tend to popularity. We have grown in a better direction, and so has Turkey, the present Sultan having himself established two schools for women. That this is due to outside influence, does not detract from the credit due his Majesty, since we are all more or less governed by others' opinions and influence. That we may have the strength and grace to resist them when they would warp our sense of right and strain our conscience, is all we need do about them. If they can turn us from error, give them full power to act.

—No erring mortal was ever made better by unkindness—no sinner ever saved by abuse.

THEY MUST ACCEPT THE TRUTH.

It is one of the anomalies of skeptical human nature that it will stubbornly refuse to accept evidences of the truth of continued existence, a belief in which would add immeasurably to the sum of human happiness. Reasoning from erroneous premises it concludes that all individuality, all intelligence and knowledge, cease with the expiring breath, and it shuts itself up in its shell of unbelief, stubbornly refusing to listen to the voice of reason, or the logic of facts.

The mysteries of life and death, the hidden things of God's universe, are seldom revealed to the so-called wise and learned of the children of earth. They are spoken to us now as of old by the mouths of "babes and sucklings"—from the lips of men and women all unlearned in the schools,—and the savans of earthly knowledge, and the priests of a false theology, wrap themselves within the mantle of their own conceits and turn away from the truth with a feeling of disgust.

But the truth is there all the same, and is shining brighter and brighter in the added luster of new unfoldments and experiments. Soon its rays will pierce the most obstinate gloom, and all the world will be made to see.

It was many years before the teaching of the early astronomers concerning the rotundity of the earth was accepted by the wise men of their times. They resisted it with the same bitterness and persistent obstinacy as that with which Huxley, Spencer, Carpenter and others, in the present day and age of the world, resist the truth of spiritual manifestation. But as their prototypes were made in time to yield to the irresistible logic of facts, so will they be brought eventually to the acceptance of a belief in the stupendous fact of the conscious, individualized, intelligent existence of the spirit of man independent of the physical body, which is really no more incomprehensible than his mortal existence, or a thousand other facts of nature all around us, but with which we are more familiar.

Careful investigators of psychic phenomena—men of learning and thorough methods of thought—are busily at work in all parts of the civilized world, arranging and adding to an already vast accumulation of evidence on this subject. It would seem that men with any pride of opinion would hesitate to be the last to cast off the shackles of error, and embrace the truth, as they will be forced to do ere long, or find themselves in the same boat with the Eastern colored divine who still insists that the earth is flat.

It is no credit to science to ignore what it can not understand, nor reject what it has not proven to be true. When it does so it but imitates the example of the ignoramus of all ages who have blindly asserted their ignorance, when the truth would have served them a far better purpose.

CUBAN JUSTICE.—Faulty as are our laws, they are magnanimity itself compared with those of many other lands; moreover, they never settle down to petrification, but are ever subject to amendment, or even nullification, if in their working they are found to be wholly bad. Cuba, for instance, is an example to the contrary, and regarded from a legal standpoint, it is a good place to stay away from, especially for those of tender instincts and quick impulses. It is represented as still under the Spanish laws of three hundred years ago, by which all witnesses to a crime or tragedy are arrested, thrown into foul prisons to remain for months without previous examination, and when the trial comes the prisoners are not permitted to be present; in nine cases out of ten they are doomed to speedy execution—innocent of crime as the unborn. This rule extends to persons in any trouble whatever; so, by all but strangers unacquainted with the barbarous laws, sympathy is bestowed upon the unfortunate, in the public streets and highways, from behind places of concealment. The footpad and assassin may do their work in open day in perfect safety if no officer is in sight, for no one else will interfere if he values his life. In fact we do not see much, if any, difference between this kind of justice and lawlessness itself, and if we had to choose between the clutches of such laws and the mercy of a cut-throat, we think we would quickly decide upon dying in the open air in preference to indefinite confinement in a Cuban prison.

THE ISTHUS CANAL.—The Panama canal scheme has a growing interest for the public mind, in proportion as it seems less likely to ever reach completion. The obstacles to be got over become more formidable as time passes, many of which, it would seem, did not appear of great consequence to the engineers in the beginning, probably for the reason that they were entirely new to them. The unhealthy climate, the unexpected character of the rock to be gone through in the mountainous portions, the great dam required at Gamboa, the difference of level between the two oceans, and last, but not least, the awful floods of the Chagres, which river cuts the route of the proposed canal at twenty-nine points. Out of this fact at last comes the information that the work done from year to year has been no more successful than the stone rolling by Sisyphus, since half the material taken from the various sections of the route is returned to its original place by the off-rising waters of the forceful Chagres. The repeated task of removing these great masses of earth and gravel has constituted the main work in this enterprise since

it commenced, and for which the contractors are paid, re-paid, and paid again, and repeatedly paid, with no prospect of being paid less often for the same work. Success for the enterprise depends mainly upon the damming of the Chagres, an achievement great as the canal itself, upon which it is estimated that sixty million dollars in stock, and two hundred and forty millions in bonds, have been expended. And this to no other purpose than a fearful fatality to human life, and the revelation of difficulties.

PROF. WALLACE'S LECTURE.

We publish, in this issue of the *GOLDEN GATE*, the able lecture of Prof. Alfred Russel Wallace on Spiritualism, delivered at the Metropolitan Temple on Sunday evening last, before an audience of over one thousand persons. As many were unable to be present, all interested in the opinions of this eminent scientist on the subject he consented to discuss, can read the lecture at their pleasure.

Although he has written much on the subject, this, he assures us, is the first lecture on Spiritualism he ever delivered; hence, we regard it as a historical event in the progress of our cause. The lecture will no doubt be widely copied, and will have its weight with all thoughtful skeptics.

It will be seen that Prof. Wallace has arranged and classified a large number of facts, upon which the most conclusive evidence has been adduced, all of which point in an unmistakable manner to the continuity of life beyond the change we call death. To those of us who have carefully traversed the same field there is nothing particularly new in this lecture. Many of us are familiar with most or all of the phenomena to which he refers. Indeed, we confess to a little disappointment that the distinguished lecturer did not take more of a scientific view of the subject, and discuss the laws and principles of mentality, the power of spirit over matter, the philosophy of psychic control, and subjects of like nature. But perhaps it is best as it is, especially in view of the fact that the educated thought of the world is mainly given to rejecting the facts to which he gives his full endorsement. The world needs to be informed, and re-informed, by such men as Wallace, of the evidence upon which Spiritualists base their claims to a future life.

There are many who will take the word of a scientist upon a matter of this kind, who would attach but little importance to similar statements of fact by less noted observers; although he may really be no better qualified to investigate psychical phenomena and weigh the evidence thereof than thousands of others.

We are glad to number Prof. Wallace in our ranks, glad that he came to our Coast, and doubly glad that through the *solid* reasons made to him by that prince of managers, Dr. Albert Morton, he was induced to undertake to answer the question, which so puzzled that ancient materialist, Job, "If a man die shall he live again?"

STILL THEY COME.

Wonderful things are reported as being done in Jacksonville, Florida, by the invisibles that throng our earth. It is said that in a private house in that city different articles are being made by unseen hands and laid out in plain sight, and in open day. These include laces, handkerchiefs, gloves, collars, household utensils, and in several instances, money. The work is said to have been going on for quite awhile unknown to outsiders, through the mediumship of two ladies who sit quietly down in their parlor without any preparation, or conditions whatever, and the work begins. A lovely casket is described, "six by six, containing jewelry delicately underlaid with silk." The writer exclaims, "Is this possible? My eyes have seen it!" One thing attending the production of these articles is an aid to belief on their origin. They are taken away as mysteriously as they are brought or appear, for no one sees them put where they are found. Nevertheless, they may be handled and closely examined. Nothing so remarkable as the above has before come to light, but in view of what is transpiring all over the civilized world to-day and right in our midst, we are not prepared to gainsay the truth of the above statement candidly given by a correspondent of the *New York World*, who himself visited the ladies in whose house these wonderful things are produced, but who make no public demonstration of them whatever. The spirit, or spirits, who produce these articles, are said also to have located a gold mine in Virginia that is now bonded by a mining capitalist from Australia. A few years hence, and these and greater things will be so common, that the other world and its inhabitant will no longer excite fear or ridicule in weak and narrow minds, but great thankfulness for what is given all to know.

A NOTABLE REUNION.—An interesting and notable family reunion was held at the home of Mrs. E. J. Limbaugh, Rio Vista, May 26th. The peculiarity of this gathering was that it consisted of just seven sisters, of whom Mrs. Limbaugh is one, and their families, which had increased seven times seven, making, all together, forty-nine representatives of the Craib family. Mrs. Dr. Beighle, the eminent healer of this city, is the youngest and seventh sister. She is well known to many of our readers, both professionally and socially. The sisters had not all been brought together for years, each having drifted into different life channels, and here by the western sea they are again reunited. Mrs. Flora Colclough, another of the seven, came from the far East to be present. It was a joyous occasion for all present, and the ties of filial affection were strengthened and brightened by the interchange of loving greetings. The residence of Mrs. Limbaugh had been beautifully decorated for the reunion, and the fair Spring blossoms added their loveliness and perfume to the scene. May the seven sisters enjoy many such reunions.

INTERESTING EXPERIMENTS.

Our experiments in psychography, through the mediumship of Mr. Fred Evans, which we continue from week to week, are gaining in interest to ourselves and in importance to the cause of Spiritualism. Such perfect harmony of conditions has been established between us that the intelligences manifest themselves with a readiness and power that is ever a source of surprise, even to us who have witnessed so many exhibitions of spirit power.

On Friday evening last we enjoyed a new experience in this line of work, the principal phase of which we intend to have illustrated for these columns. The writer and his wife each took a couple of slates which we knew were perfectly clean. We tied them together in pairs, writing our names on the outside of each slate.

We then left the light and entered the dark cabinet with the medium, taking the slates with us and never for a moment allowing them to leave our hands. In the cabinet the medium sat in front of us, with his right hand resting upon the left hand of one of us, and his left upon the right hand of the other.

The light was extinguished, when immediately loud raps upon the floor, the chairs and the slates, announced the presence of the invisibles. Soon a small, luminous cloud formed near the side of the medium, which took the shape of a beautiful human hand, which floated down, first over one of the pairs of slates, and then over the other, and seemed to be writing upon the upper surface of the slates. Detaching one hand from the slates we were holding, we were permitted to take this luminous hand in our own. We found it cold and firm—very like the hand of a living person just out of the cold. It is at the point of contact of this spirit hand with the slates that we hope to be able to illustrate.

Another interesting phase of this seance was the materialization and illumination of a slate which was held before us with the name of the medium's guide, "John Gray," written thereon in large, luminous letters. A small piece of pencil was also illuminated and caused to write rapidly over the surface of a slate. The scratching of the pencil was loud and distinct, and its rapid movement over the slate was witnessed by all with deep interest.

It should be remembered that throughout these experiments, the slates prepared by us were held in our own hands, and that the medium's hands never left ours except for a moment to take the spirit hand before him. He was not entranced, and enjoyed the seance quite as much as did we.

Upon entering the light we found no writing upon the outer surfaces of the slates, except that of the names we had placed there; but on the inner surface of one of the slates was a message from "John Gray," in common slate pencil writing, and on one of the inner surfaces of the other pair of slates were thirty-three shades of colors, put on as with a fine brush, in lines three-fourths of an inch in length; and then, stretching lengthwise across the slate, was a belt an inch and a half in width made by an interblending of all these shades. Some of these colors are exquisitely delicate and beautiful, and the coloring matter lays in small ridges upon the slate. Below the colors was written in pencil—"Mr. Owen—Dear Friend—We have given you this 'to show you how easily we can produce all 'colors when necessary.' John Gray."

At another experimental seance held on Monday evening last, we obtained a fine picture of our spirit artist, Stanly St. Clair, which we shall reproduce ere long. He gives it to us, he says, at the request of a number of his earthly friends in New Orleans, and for their recognition. At our next seance we are promised the picture of our friend and co-worker, Spirit John Gray.

ALL AGAINST HIM.—But few creatures have ever caused so much public interest as the modest little English sparrow in his industrious attempts to extract a living from our soil and its products. Besides occupying no small space in the daily prints, his doings and achievements in this country have been carefully taken note of, and are soon to appear in a compact volume of four hundred pages. Dr. Merriam, of the Agricultural Department, says the indictment against this bird is a terrible one, and that the creature does not appear to have a friend in all the land. Every one who cultivates the soil on any scale whatever, sends in evil reports of this little brown pest. They stand about on the same footing among us as do English absentee landlords, and both "must go" unless they can be turned to some good to our great country. It would seem the problem of the sparrow is solved, judging by the rate at which he is being eaten. One man of Albany, New York, says he sells hundreds of dozens of these birds every month in that city to restaurants. If sportsmen would spare our beautiful song birds and turn their combined attention to these plump grain, fruit and vegetable destroyers, they would be doing some good. If the sparrow is not exterminated, it will be because he is fit to survive.

NATIONAL SOUL COMMUNION.—The *World's Advance-Thought* of Salem, Oregon, says: "We name the 27th day of June, 1887, (present month), between five and half-past five o'clock 'in the evening, solar time at Salem, in the 'State of Oregon, as one-half hour's time to be 'sacredly devoted, by all concurring humanitarians who may be reached, directly or indirectly by this notice, without regard to race 'or denominational faith, to silent soul communion, the special object being to give and 'receive spiritual light, and to draw all mankind into closer fraternal relationship. It 'is of the highest importance that the soul 'energies that may be awakened by the communion should act simultaneously, that there 'be as perfect unity in operation as possible. 'When it is five o'clock P. M. at Salem it is 'fifteen minutes past eight P. M. in New York City. Let no mistake be made in calculating 'time for the different localities."

THE COMING LIGHT.—No illuminant that is at all dangerous can long remain in use, therefore electricity will not be the light of the future. Magnesium will supplant it, if it is true as claimed, that a process has been discovered by which it can be made for less than eight dollars per pound, the present cost of metallic magnesium being somewhere near forty dollars a pound, which fact has heretofore kept it out of general use. At the lesser price it will be but little more expensive than gas, with the inestimable advantage of requiring no piping, and above all it will never leak nor explode, and no more harm would result from it than from common fire carelessly managed. A wire of medium size is found to produce a light equal to seventy-five stearine standard candles. With these advantages it is only a question of a few years when gas and electricity will both give place to the light that is in all respects safe, and will need no poles above ground, nor wires nor pipes beneath. Such should be the light of the world.

HOW TO GO THERE.—Some friends from this city started for Camp-Meeting, a few days ago, but struck the wrong road, and after wandering about for some time became tired and disgusted, and returned to the city. Everybody who visited the Camp last year will understand that the present one is directly across the lake from that point, and distant therefrom only about a quarter of a mile. If you would go all the way by cars, take the Oakland train from the Mole to Broadway station. There take the Tubbs Hotel horse car, which will land you directly at the entrance of the grounds. Or, if you can afford to walk half a mile, get off at the Oak street station, go east till you come to the horse railroad track, then follow the track south to the grounds; or go on to Clinton station, and walk up to the lake on that side.

EDITORIAL NOTES.

—Mr. and Mrs. Chainey are expected to arrive on the next steamer from Australia, which will be due in a day or two.

—Mrs. Eccleston of Bakersfield, and Mrs. Kohn of San Diego, arrived at the Camp last Wednesday and engaged tents.

—Mrs. J. J. Whitney will occupy the platform at the Camp on Wednesday evening next, June 15th, giving a grand public test seance.

—Dr. W. W. McKaig occupied the rostrum at the Camp on Thursday evening, giving one of his usually solid and thoughtful discourses.

—Rose Hartwick Thorpe, author of "Curfew Must Not Ring To-night," is President of the Ladies' Prohibitory Club of San Antonio, Texas.

—The gentle word, the loving thought, the kindly act, these are the mighty weapons of Omnipotence to subdue the world and bring man into harmony with the Infinite Spirit.

—Dr. J. D. McLellan, the eminent magnetic healer, is at present located at 308 1-2 First street, Portland, Oregon. He expects to return to San Francisco about September 1st.

—Mrs. Dr. Beighle, who intends to leave for the East about the first of August, will give up her extensive practice in this city the fore part of July. The invalid world of San Francisco will sadly miss her.

—Mrs. Emma Hurst, the materializing medium, formerly of Terre Haut, Ind., now at the Colonnade House in this city, being again seriously ill is compelled to cancel all engagements until further notice.

—Prof. Carpenter, the eminent biologist, is still amusing the Oakland public with his wonderful experiments in psychology. He will open a series of entertainments at Metropolitan Temple, in this city, next week.

—Miss Mary Harden, fiancée of John Howard Paine, died recently at Atlanta, Georgia, at the age of seventy-eight years. It is said the manuscript of "Home, Sweet Home," which was dedicated to her, was buried with her.

—The *Century* for June, among many other excellent things contains an admirable paper on "Education and Social Progress," by that profound thinker, Rev. T. T. Munger. Who fails to read the *Century* is sure to miss something good.

J. J. Morse is winning golden opinions on all sides by his grand discourses on spiritual subjects delivered at the Camp-meeting, thus demonstrating the wisdom of the Board of Trustees in securing his services. He will prove a powerful aid to the cause on this Coast.

—To-morrow (Sunday) evening, at Metropolitan Temple, Prof. Wait will show the difference between the evolution of Darwin and Wallace and evolution with "the overshadowing power of God," (or involution) added thereto, as he (Prof. Wait) conceives to be the order of nature. James G. Clark will sing several choice selections. Admission, ten cents; no reserved seats.

—Mr. J. J. Morse made his first appearance before a California audience at the Camp-Meeting, on the southern shore of Lake Merritt, on Sunday morning last, and a more appreciative or better pleased audience would be hard to find. He is a very pleasing and forcibly speaker, impressing his hearers with his genuineness as a man and a medium for high spiritual teaching.

—The initial number of *The Esoteric*, a monthly magazine devoted to advanced and practical thought, is just out and will meet with a hearty welcome by all interested in the higher spiritual unfoldment. This first edition is filled with able contributions, which treat scientifically of the various phases of occultism, and will be a valuable addition to the library of the student of spiritual truths. It is published by the Esoteric Publishing Company at Boston, with John Latham and Hiram E. Butler, manager and editor, respectively. Price, \$1.50 per year, and fifteen cents for single copies. Address 478 Shawmut avenue, Boston.

—The suicidal tendency is said to be increasing at an extraordinary rate in Russia. The proportion to the population is now greater in St. Petersburg than any other European capital. Even girls and boys, from eight to sixteen, take their own lives. The causes assigned for this fearful state of affairs are the wretched social conditions and the anarchist upheavals.

—“A History of Pioneer Life in the Pacific Colony, Topolobampo, Mexico, by E. J. Schellhaus, a Participant in the Colony's Works,” is the name of a small pamphlet, a copy of which the author has placed on our table. It is a well written and evidently carefully condensed history of the rise and progress of the Topolobampo Colony, its present status and future prospects, by one in full sympathy with the movement, and whom to know is to be believed.

—J. S. Sayre, of Ashland, Ky., writes as follows: “Will you please inform me when my ‘present subscription expires. I am going to try to get up a club of five or more subscribers. I have loaned most of my papers during the last year until they were worn out. I wish every family in the United States could take the ‘GOLDEN GATE, it would be a blessing to a country. Could you send me a few extra ‘copies of the GOLDEN GATE to distribute, I think it would be a help in getting up a club. ‘Yours for the truth.”

—There is no prejudice so deeply grounded as that of religious prejudice. It has turned friends and kindred into the bitterest foes. It has brought untold misery into the world. This prejudice is too closely interwoven with the very texture and fiber of life to be torn asunder in a day. With a gentle hand and a tender sympathy it must be separated thread by thread. We have no sympathy with the idea that to uproot religious error one must indulge in fierce denunciation of cherished opinions.

—Notwithstanding the almost irresistible attractions elsewhere, there was another large attendance at Assembly Hall last Sunday evening, to listen to the wonderful tests of spirit presence given, through the mediumship of Mrs. J. J. Whitney. Her guides have attained to such perfect control of the conditions as to give test after test with unerring accuracy, and in a manner highly pleasing to the audience. She will continue the meetings every Sunday evening during the present month, and until notice is given to the contrary. Everybody should hear her.

—The hearty applause which greeted the announcement, by Dr. Morton, at Prof. Wallace's lecture last Sunday evening, that he had engaged W. J. Colville for an indefinite period to lecture in this city, opening the first Sunday in September, at Assembly Hall, Odd Fellows' Building, is indicative of the popularity of that speaker, and on his return the host of friends he has here will give him a welcome worthy of the noble work he is so grandly doing. He could not have a better manager than Dr. Morton, who is ever “instant in season” for the good of the cause he is so untiringly and unselfishly devoted to.

A PARTICULAR PROVIDENCE.—There are people who really seem to believe, if we may judge by their talk, that there is a Divine Providence which takes special care of them in preference to other persons. Two men, in this vicinity, were lately discussing the subject—one was a lawyer, and the other a doctor. While thus conversing, a railroad director entered the room. He was in good health, and on being congratulated for it, he piously replied: “Yes, gentlemen, Providence has been very kind to me, for I have never known any sickness in my life.” As soon as he had left the lawyer said: “There, now doctor; you see what Providence has been about—taking care of that scoundrel's health, forsooth, and not minding what becomes of your dropsy or my infernal ringworm!”

THE NAMES OF DIETY.—It is singular that the name of God should be spelled in four letters in almost every known language. It is, in Latin, Deus; in Greek, Zeus; Hebrew, Adon; Syriac, Adad; Arabian, Alla; Persian, Syrs; Tartarian, Tgan; Egyptian, Aumn or Zeut; East Indian, Esgi or Zeul; Japanese, Zain; Turkish, Addi; Scandinavian, Odin; Wallachian, Sene; Margian, Eese; Swedish, Oodd; Irish, Dich; German, Gott; French, Dieu; Spanish, Dios; and Peruvian, Llan.—*Glasgow Herald.*

A FOND but not over-prudish Boston mother gives this story for public print. One night at the tea-table the conversation turned on the seven brothers mentioned in the Bible, who, one after the other, married the same woman; as each one died, the brother next younger marrying the widow. “For pity's sake!” cried our 8-years-old boy, “how long did the widow last?”

“There are three things,” said Broughne to his wife, “that a woman can't be persuaded to do without.” “She can't, eh?” said Mrs. B., in an incredulous tone. “I guess she can do without them as well as man can, if not better. What are they?” “Food, clothes, and life,” quietly replied Broughne, and his wife retorted, “You think you are smart, don't you?”—*Drake's Magazine.*

A CORRESPONDENT writes that he would like to become an editor. You would, son? You would, eh? Well, after you become an editor, and write, “I kissed her under the silent stars,” and the compositor sets it up “I kicked her under the cellar stairs,” you will just ache to grow how-legged following a pair of oxen along a furrow across a forty-acre field.

Some Questions to Prof. Wallace.

EDITOR OF GOLDEN GATE:

In the last Sunday's lecture of the justly celebrated English scientist, Dr. Alfred Russel Wallace, he says the phenomena of Modern Spiritualism have “proved the action of mind without any material brain and the exertion of force without any material body.”

We are among those who have had the same or similar evidences of what might be called disembodied mind-power. We would like to ask him to give the public his view upon the following questions:

Are the societies of scientific research into psychic or soul phenomena advanced enough in this new branch of science to be able to distinguish between such phenomena produced by disembodied mind, and the same phenomena produced by unseen embodied mind?

It is stated as proven that a person in the body in one continent, has, at a given time prearranged, produced slate-writings in another continent. Now what proof is there that such slate-writings, etc., are not at any or all times produced by mind-power embodied? If disembodied mind can do these things, why can not embodied mind do them as well? And if embodied mind can produce the phenomena, how can we detect the embodied from the disembodied mind action?

Do not understand us as criticising nor making difficulties. We only want to get light upon the fast growing conviction that so-called death of the body is no dividing line, and that whatever mind out of the body can do, mind in the body can do as well, provided it be as well self-controlled in the truth.

In the admirable statesmanlike article of Rev. Dr. T. T. Munger upon “Education and Social Progress,” in the June Century, he sums up the threefold action of Christianity, evolution and history upon our western nations as follows:

“Christianity—the doctrine of evolution when properly interpreted—and history have yielded a practical working form of this idea. Christianity teaches nothing unless it teaches the self-sovereignty of man. Evolution crowns its process with man who acts in freedom, and holds his destiny in his own hands. History ends its records of struggle with tyranny in a nation that is at last governing itself. From these three conspiring and co-operative sources do we get what I have called the democratic and federative idea, and now hold it in actual realization. In the perfecting of it, lie the destinies of the nation, and through it runs the line of progress.”

Now this higher self-sovereignty, or as we like to call it, soul-sovereignty, teaches that mind—under control and harmony of its own soul in God—has power over all things beneath it, according to the plane upon which it acts, whether in the body or out of it. And knowing this, as Prof. Wallace does, we only want to ask, how he distinguishes between the phenomena produced by the embodied and by the disembodied mind?

Faithfully yours,

CHARLES BOWLES.

184 PALACE HOTEL,
SAN FRANCISCO, June 7, 1887.

[Written for the Golden Gate.]

The New Teaching and the Editor.

BY C. B.

We went to ask the editor of one of our leading dailies if he could insert our letter of questions to Prof. Wallace, [published in this issue of the GOLDEN GATE.] He read it through and then said in that tone of sincere respect that he has so often shown to us before, “It seems to me that I am in the position of Festus when he said to Paul, ‘Paul, thou art beside thyself. Much learning doth make thee mad.’ I do not see or comprehend that letter. I cannot put it before the readers of my paper. They would not accept or respect it if I did.”

C. B.—Good! We submit it to your eyes just as we would put a matter under the scope of an optical instrument. You tell us that you can't see anything. And you certainly represent the bulk of the public mind.

Editor.—You see where I place you. I could pay you no higher compliment, but I understand you no more than Festus understood Paul. I think you are gone too far in this direction.

C. B.—But what are you going to say of the hundreds of bright, intelligent, active minds that are in the classes all over the country?

Editor.—I see them with astonishment. I hear of the cures and only dimly surmise over it. It seems to me, I frankly tell you, like an honest, earnest effort of a man to lift himself by the straps of his boots.

C. B.—And how about Prof. Wallace?

Editor.—That's another puzzle. Here comes a man who stands at the very head and front of modern science, no doubt about it. He gives us two or three good lectures on scientific subjects and then goes off in another upon this intangible subject—even carrying us into table-rapping and the like. It is beyond us, I tell you. The public don't know what to think. That bright woman, Mrs. Plunkett, of Chicago, came to see me and talked with me some time on this subject of “Christian Science.” I could not come to any

better understanding with her than with the rest.

C. B.—Well, we go away quite satisfied with this interview, as far as it goes. We come to you as teachers—following the inspiration and line of thought of such minds as Thomas Starr King, Laurence Hamilton, Samuel Bowles, who have passed on, and living men such as Prof. Drummond of Edinburgh, Rev. T. T. Munger and Prof. John Fiske of Harvard. Your eye as an editor is not yet in form for this new plane of thought. We shall come and see you from time to time until you do see these things. This is our life-work, and all our previous life-work has led up to it. We say to you, as Paul replied to Festus: “I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king (the public) knoweth of these things, before whom, also, I speak freely, for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.”

Then Agrippa said unto Paul: “Almost thou persuadest me to be a Christian.”

In these modern days the editor bears the same relation to the public that Festus did to Agrippa, the king. And there are Pauls before every Festus all over the world.

MR. BEECHER'S LAST CLEVER HIT.—The last hit of Henry Ward Beecher's life was provoked and received by Mr. Coudert. He and the Plymouth pastor were speakers at a high license meeting at Chickering Hall a few nights before the latter's death. Mr. Coudert was speaking when Mr. Beecher came in. Giving the applause with which Mr. Beecher was greeted time to subside, Mr. Coudert coupled liquor-sellers and preachers as “licensees of the State,” the one to sell whisky, the other to officiate at weddings, yet he noticed that both these licensees were at odds on the pending question. When Mr. Beecher's turn came he gravely built up a series of the distressing sights and experiences ministers are required to meet with. He concluded a startling array of them by grimly picturing the sense of sorrow, humiliation and danger a minister is at times called upon to feel if the daughter of his house and heart will persist in the shame and hazard—“of marrying a lawyer, the only class licensed to make money by securing divorces.” The general impression was that Mr. Beecher had the best of the verbal duel, and no one laughed more heartily at Mr. Coudert than Mr. Coudert himself.—*Brooklyn Eagle.*

NICE DISCRIMINATION IN WORDS.—Pretty refers to external beauty on a small scale. Grace of manner is a natural gift; elegance implies cultivation. Well-bred is referable to general conduct rather than individual actions. Beautiful is the strongest word of its class, implying softness and delicacy in addition to everything that is in similar words. Courtesy has reference to others, politeness to ourselves. The former is a duty or privilege to others, the latter is behavior assumed from proper self-respect. Benevolent refers to the character of the agent acting, beneficent to the act performed. Charitable is restricted to almsgiving except when used in reference to judgment of others. Lovely is used only where there is something more than external beauty, where there is a combination of personal beauty and pleasing manner. Faultless features do not make a lady lovely who is disagreeable in disposition.—*Journal of Education.*

“THOU LACKEST ONE THING.”—The Rev. Mr. P., well known in Northern Vermont; and for many years a settled minister in the town of Westford, used to relate the following anecdote of one of his parishioners, who was never known to engage in any religious conversation, so strongly was he attached to things earthly. Mr. P. called one day to have a chat with him. He wished to have the minister walk over his well-cultivated farm, and the request was complied with. After looking at his stock and crops, he waited for an opportunity to change the subject to things of a religious nature. At last the minister thought the time had arrived, when he remarked:—“All these are well enough in their place; but thou lackest one thing.” “Yes, yes,” said the farmer, “I lack a good cart! and I'll have it too!” The minister gave it up.

REV. MR. SAVAGE, in a sermon on Patience, urged upon his hearers to be patient with children, with servants, with stupid people, and added: “We must be patient even with the wicked. What does this wickedness mean? No man or woman ever chose wickedness who could comprehend the beauty and sweetness and nobleness of the opposite. A wicked person calls for more pity than do the unfortunate good. Let us remember the wisdom as well as the sweetness of that Oriental prayer, ‘Oh! God, bless the wicked; the good thou hast already blessed in making them good.’”

A MINISTER commenced his sermon by observing, “What shadows we are!” and then paused, as if to let the thought sink deeply into the minds of the congregation, whereupon two lean spinsters in one of the front pews guessed they didn't come here to be insulted, and got up and strode indignantly out.

Effect of Narcotics on the Spirit.

[Miss M. T. Shellamer in the Banner of Light.]

QUESTION.—When a person is a slave to the morphone habit in earth-life—or any other morbid appetite—will that habit follow him into the spirit world? If so, can he be cured there as well as here.

ANSWER.—A person who becomes a slave to the use of any narcotic or stimulant is always in an unhappy condition unless he can indulge that appetite; so an individual on earth becomes depressed in mind and does not retain his full grasp upon the mental sphere of life, and in many ways he loses his tone and position, or descends downward. Passing to the spirit-world, this individual continues in his unhappy state merely changing his condition from the physical does not affect his tastes and acquired habits on the other side; having parted with his physical body, he feels the need more than ever of some stimulant such as he has been addicted to, or that narcotic to the use of which he has become a slave. The spirit may be unable to indulge his appetite; in the spirit-world there are no stimulants, no narcotics and drugs for the use of its inhabitants; those who desire and seem to require these things cannot find them in that atmosphere, and unless they come into close contact with some mortal organism that will indulge them in their habits and with whom they can closely assimilate, such spirits will for a time lead a life of wretchedness. Indeed, should these spirits find such sensitives on earth as those we mention, they may, for a time, find pleasure in indulging their appetites through those sources; but the reaction must ever result, and after each debauch or each indulgence the spirit finds itself more depressed than ever, more closely enmeshed to the physical outward life, less able to rise to the spiritual condition, and to work out from the environments of darkness which surround him. Should the spirit not be able to find a sensitive who will gratify his tastes and appetites, he will, as we have said, lead a wretched life for a time, because of his continual craving and longing, which will rack his system and torture his mind. He does not turn to the contemplation of higher things; spiritual research, scientific investigation, even the attendance of loving friends who live in the affectional sphere, do not attract him; they are foreign to his nature and to his tendencies; all that he understands and realizes is the terrible craving and sinking sensations that come to him. It must be through an effort of his will that he arouses from this condition, and is aided in a measure and directed or stimulated by the attendance of wise and good spirits, whom he may not see, by his side. When the spirit finds that he can not, by any means, indulge his appetite with impunity, that he is constantly seeking to wreck his own life-happiness, and arouses to the thought that if he would become a bright, good, peaceful soul, he must turn from the indulgence of this desire to higher scenes and associations, and find such assistance as he most requires in his efforts to become happy and pure—when such effort come to him, when such knowledge penetrates his darkened understanding, he will begin to rise above the condition which chains him downward, and begin to lose the craving or sinking sensation, because his soul life will be quickened by higher impulses and grander tendencies, and his gravitation will be upward instead of downward, as it has been in the past.

THE clergymen are catching the real estate fever. On a recent Sunday, one of them, who is somewhat interested in corner lots, gave out his text from “lot 4, block 5, of Matthew's addition to the New Testament.”—*Riverside Press.*

FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

“I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars.”

ADVERTISEMENTS.

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R. A. STELLA.

TOPEKA, Kansas, Box 222.

REDUCED RATES.—Visitors to the camp-meeting from Santa Cruz and San Jose, by the Narrow Gauge Railroad, can obtain reduced rates by observing the following directions: Buy a full fare ticket one way, stating to the agent that it is for the Spiritualists' camp-meeting. He will give a receipt for the fare, which receipt, upon your arrival at camp, you will present to the Secretary, Mrs. S. B. Whitehead, for endorsement. When ready to return home, present your receipt at the railroad ticket office, corner Fourteenth and Webster streets, and you will receive a return ticket at one third rate.

ANNUAL MEETING.

Annual Meeting of the California Spiritualists Camp-Meeting Association will be held June 27, 1887, at 10 o'clock A. M., on the Camp Grounds, corner of East Twelfth street and First avenue, East Oakland, for the purpose of electing a Board of Directors for the ensuing year, and the transaction of such business as may legally come before it. By order of the Board of Directors.

MRS. S. B. WHITEHEAD, Secretary.

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NOTICE.

All Government business attended to promptly at reasonable rates, by JOHN B. WOLFF, 103 F Street (N. E.), Washington, D. C. tf

NOTICES OF MEETINGS.

ASSEMBLY HALL, ODD FELLOWS' BUILDING.
Market Street (entrance on Seventh Street), every Sunday evening at 8 o'clock, Mrs. J. J. Whitney, Test Medium, gives Tests from the platform.

AT METROPOLITAN TEMPLE, FIFTH STREET.
Sunday evening June 12th, Prof. S. WAIT will speak on Evolution and Involution, in which he will review the lectures given by DR. ALFRED R. WALLACE on Evolution and Spiritualism. The sweet singer, James G. Clark, will give some of his best pieces. Admission ten cents. No reserved seats.

OAKLAND SPIRITUAL ASSOCIATION MEETS
every Sunday at 1 P. M., in Washington Hall, 35 Eddy street. Good speakers upon all live subjects pertaining to Spiritualism and humanity. A free Spiritual Library, of 700 volumes, open every Sunday from 1 to 5 p. m. All are invited.

SOCIETY OF PROGRESSIVE SPIRITUALISTS
meet every Sunday at 1 P. M., in Washington Hall, 35 Eddy street. Good speakers upon all live subjects pertaining to Spiritualism and humanity. A free Spiritual Library, of 700 volumes, open every Sunday from 1 to 5 p. m. All are invited.

UNION SPIRITUAL MEETING EVERY WED.
nesday evening, at St. Andrews' Hall, No. 111, Larkin street. Interesting addresses, followed by tests by the mediums. Admission, free.

CO-OPERATION.—ALL WHO ARE INTERESTED in co-operative enterprises are invited to attend the meetings of the Sinaloa Colony Club, at 39 Fourth Street, every Sunday, at 4 p. m. Free admission. No collection.

PUBLIC MEETINGS EVERY SUNDAY AT 11 A. M.
and Tuesday at 3 p. m., at No. 1206 Market Street. Subject: “Health and Healing.” Miss E. J. Bennett.

Books for Sale at this Office.*

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Our Sunday Talks; or, Cleanings in Various Fields of Thought. By J. J. OWEN,	1 00
The Mediumistic Experiences of John Brown, the Medium of the Rockies, with an Introduction by Prof. J. S. Loveland,	1 00
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The Watseka Wonder. By E. W. STEVENS,	15
The History of the Origin of All Things. By L. M. ARNOLD,	2 00
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Oh! Come, for My Poor Heart is Breaking.
Once it was only Soft Blue Eyes.
The City just Over the Hill.
The Golden Gates are Left Ajar.
Two Little Shoes and a Ringlet of Hair.
Who Sings My Child to Sleep?
We're Coming, Sister Mary.
We'll all Meet again in the Morning Land.
When the Dear Ones Gather at Home.
Only a Thin Veil Between Us.

Single song 25 cts., or 5 for One Dollar, sent postpaid. For sale at the office of the GOLDEN GATE.

(Continued from Third page.)

clergyman, a friend of mine, who had witnessed the spiritual phenomena, and who before was in a state of the greatest depression caused by the death of his son, said to me, "I am now full of confidence and cheerfulness; I am a changed man." This is the effect of Modern Spiritualism on a man who had before that rested his belief in Christianity. And this is the best answer to those who ask, "What is the use of it?" Yet many still ask this question, still seek for what they term some practical good, some effect on their material being. Let us consider for a moment what would be the answer of a missionary who was asked by a Zulu or a Chinaman, "What good will Christianity do me? Will it make me live longer? Will it cure me when sick? Will it save my crops from blight? Will it give me good luck in gambling? Will it make me able to conquer my enemies?"

Would not the missionary have to reply that it would do none of these things? And yet many who ask this question believe in and pride themselves on their Christianity and civilization again and again ask the very things of Spiritualism, as if these were the only result which, in their opinion, would make it worth having. To such I can only say that I pity their ideas of spiritual truth.

The essential teaching of Spiritualism is that we are all of us in every act and thought helping to build up a mental and spiritual nature which will be far more complete after the death of the body than it is now; just as this mental fabric is well or ill built, so will our progress and happiness be aided or retarded; just in proportion as we have developed our higher mental or moral nature, or starved it by misuse or undue prominence or physical or sensual enjoyment, shall we be well or ill fitted for the larger life. Spiritualism also teaches that every one will suffer the natural and inevitable consequences of a well or ill spent life; and the believer receives certain knowledge of these facts regarding a future state.

Even the existence of evil, that problem of the ages, may be dimly apprehended by Spiritualists as a necessary means of spirit development. The struggle against material difficulties develops the qualities of patience and perseverance and courage, and undoubtedly the fruits of the ages, mercy, unselfishness and charity could not possibly be exercised and trained except in a world where wrong and oppression, misery and pain and crime called them into action. Thus even evil may be necessary to work out good. An imperfect world of sin and suffering may be the best and perhaps the only school for developing the highest phase of the personified spiritual existence.

I have now, my friends, to the best of my ability, given you an outline of the facts and teachings of the philosophy of Spiritualism. If I shall have induced even one or two of you to inquire for yourselves earnestly and persistently into this momentous question, I shall be fully rewarded. I now wish you farewell.

A Search for God.

EDITOR OF GOLDEN GATE:

If the Supreme Intelligence that lies back of the forces that prevail over, govern and sustain the universe of matter, had intended man should know and comprehend Him, it would have been so provided. But I hold that we have no proof that this has ever been done.

If we take the Bible account of Deity we find that it falls far short of the required standard of Deific knowledge when weighed even in the balance of human intellect, hence must be unreliable; while it may be true that the Jewish Scriptures filled the requirements of a certain age and nationality, but it will not answer for our day and generation, for our conceptions are far beyond the standard of Judaism. You may take any or all of ancient writings concerning Deity and they share the same fate, because the race has progressed, our conceptions have been enlarged, we have outgrown the old idea and it will not do; it has been weighed in the balance and found wanting. May we not well conclude that all of the old ideas shrouded in error? Glimpses of truth there may be, but absolute by no means.

There are those who hold that there is no Deity but the forces of nature, but what sustains the forces remains unexplained. We see a wonderful design in the forces of nature and conclude there must be a designer. We find ourselves possessed of individuality and intellectuality. We say, "I am, O God, and surely thou must be;" but who knows or can know the great I Am? Not one, and yet it does not follow that man should give up the search; by no means. Keep on searching, for by so doing we are ever approximating to, if never reaching; we find ourselves benefited by the effort we have made. If we offer up a heartfelt prayer to this great unknown we may not alter or change the laws that govern, but we may thereby bring ourselves more and more in harmony with the law and thereby reap a rich reward. C. A. REED.

PORTLAND, Oregon, May 18, '87.

ALL religions are cousins. They are either grown out of, or are side shoots of each other.

To be saved is to be educated; brought to your best use; made the most of.

Science.

[Rev. S. C. Chandler, in the Christian Register.]

To talk or write about science, the first thing to be decided is to get a clear and truthful definition of what we understand by it. The best definition, it seems to me, that can be given is this; namely, *Science is the discovery and classification of what is found to be true in the material and spiritual universe.* There are but two classes of existences,—matter and spirit. One cannot exist without the other. Matter is dependent on spirit to move it and give it form, and spirit is dependent on matter to manifest its power and prove its existence and attributes. It is well said, "God is a spirit." But God could never manifest himself, and show his power and attributes of intelligence, without matter. The popular theology says that God has always existed from all the eternity of the past and never had a beginning, but that matter was created and had a beginning in time. But who knows anything about God's existence? And how and to whom did he manifest his existence when he was all alone, and there was no material universe of matter? This is all false and unphilosophical. Matter is as old as God himself. It never had a beginning, and will never have an end, any more than God and spirit.

From spirit, the physical forces manifest in the various forms of matter in which we find it to exist in the material universe originate, govern, and control all these. Attraction, gravitation, chemical affinity, electricity, light, heat, and animal and vegetable life all emanate from the spirit. God is the supreme spirit from which emanate all the physical forces and spiritual forces manifest in the animate and inanimate creation. God uses the elements of matter to construct worlds. Man has a portion of the same spirit; and he uses it in taking the world that God has made, and reconstructing the materials, to adapt them to his special wants. Man finds use for the rocks, the metals, the water, the soil, minerals, and vegetables, in all their departments. God's spirit is constantly dealing with matter, putting it into new forms; and man is doing the same. God's spirit can never fail to exist, or matter itself. It is absurd to suppose something can become nothing, or that something can come out of nothing. Man's material body will change, and its elements assume new forms; but the spirit cannot change or alter its nature or attributes. Hence, the spirit, the intellectual soul of man, with its attributes, *will and must* exist forever. This spirit and soul in man is connected with its material body, and operates all its organs and functions; and it is in accordance with philosophy and science to consider it an established fact that man will live on, though connected with matter in a new form and organism, after what is called death, or the soul, the man proper, separates from his earthly body. God gives an expression of himself by acts, by what he does; and man does the same. We only know the capability of man's spirit by what he does. God reasons, man reasons. God wills, man wills. God has purposes, plans, and executes; man, the same. God has a conscience and moral attributes and sentiments, and man has all these. Whatever happiness, joy, and satisfaction God has in his existence, man can partake of the same. God worketh in us; that is, the part of God in us, our spirit with God, and he with us, both to will and do of his own good pleasure. If God had a different spirit or soul from man's spirit or soul, then there could be no companionship or spiritual life together. But they are of the same nature; and as one exists forever, so must the other.

(Written for the Golden Gate.)

Erroneous Report.

To the members of the Sun Angels' Order of Light.

Evil disposed or malicious persons have circulated the story that the Sun Angels' Order of Light was broken up. This is an untruthful assertion, without any foundation or shadow of truth.

I am requested by spirit Saidie, the leader of the Oriental band and the Sun Angels' Order of Light, to say that the order has never been in a more prosperous condition or on a firmer basis, or has it ever numbered as many members, recorded on the Angel Book of Membership, as it contains this day. And the order is increasing daily in worth and intelligent active workers. Its members are from all parts of our land; from Maine to California, Oregon, the territories and British Columbia, and from Canada to the sunny South.

The Sun Angels' Order of Light was organized by Saidie, July 13, 1884, and duly incorporated according to law Oct. 26th, 1886; thus placing the members under the protection of the law of our land, and at the same time being under the protection and guidance of the Angel hosts who belong to the higher order in the sun heavens. And every child of the order in earth life receives the loving care, protection and baptism of love from the pure angels of the Sacred Order of Light.

Spirit Eona will soon write an article for publication in the GOLDEN GATE, and will alternate with Saidie, in writing for publication. J. B. FAYETTE.

President and Corresponding Secretary of the Sun Angels' Order of Light. Oswego, May 30th, 1887.

PUBLICATIONS.

OUR SUNDAY TALKS.

OUR SUNDAY TALKS;

Gleanings In Various Fields of Thought

By J. J. OWEN,

(Late Editor of the "San Jose Daily Mercury.")

SECOND EDITION. REVISED AND ENLARGED.

Following are some of the Press opinions of the first edition:

We consider the volume a most readable and useful compilation, in which the taste and ability of the able writer has been fully illustrated. Mr. Owen is editor of the *San Jose Mercury*, one of the leading newspapers of the State; edited with great tact and good management, and conducted with care and marked clear-headed judgment. His writings are always readable, terse, vigorous and clear-cut, and in the choice little volume before us, he gives us the very best flowers culled from the *bonquet* which his mind and brain have combined together.—*Spirit of the Times*.

It is calculated to elevate the mind above the mere greed for gain and momentary pleasures, and cause the thoughts to run in a more elevated channel. * * * It contains some magnificent gems, and is of that character that will command a place among the literature of the day.—*Pioneer*.

As to the contents of the book we can not speak too much praise. The selections are principally made up from the best things which have for several years been written for the *Mercury* by Mr. Owen. It is a collection of the beautiful thoughts—thoughts characteristic of the cultivated mind and warm heart of the author clothed in the purest and best English. Mr. Owen, as a writer, has few equals on the Coast, and his "Sunday Talks" were penned in his happiest vein.—*Footlight*.

The compilation brings before us, in a compact form, the talented author's best and noblest thoughts on life and morals. Nothing in quiet hours will give more food for wholesome reflection than one of Bro. Owen's essays.—*Gilroy Advocate*.

The volume is made up of short editorials on thoughtful topics culled from the columns of the author's newspaper, which tell of studious application and observation, written in a pleasing and interesting style, and full of good "meat," with the intent of benefiting their minds.—*Carson Appeal*.

As a home production this collection of pleasing essays and flowing verse is peculiarly interesting. The author wields a graceful pen, and all of his efforts involve highly moral principle. Although these are newspaper articles published by an editor in his daily round of duty, yet when now bound together in one volume they seem to breathe the more of the spirit of the cloistered scholar than is wont to gather round the ministrations of the editorial tripod.—*S. F. Post*.

Bro. Owen's ability as a prose and verse writer is unquestionably of a high order, and in this grouping a number of his best productions into a compact and handy little volume, he has conferred a favor on many of the *Mercury's* readers, who, like ourselves, have read and appreciated the "Sunday Talks," and from them, perhaps, have been led to form a higher and more ennobling idea of the mission and duties of mankind. *San Benito Advance*.

Owen has a poetic way of saying practical things, a neat and attractive way which makes them readable and easily assimilated and digested, and this volume should have a wide circulation.—*Foot Hill Tidings*.

The volume is readable and suggestive of thought.—*S. F. Merchant*.

They embrace editorials on miscellaneous subjects, poems, sketches, and short articles, and are really what he styles them, "Gleanings in Various Fields of Thought." The contents are as creditable to Mr. Owen's literary ability as the handsome looking volume is to the taste and resources of the *Mercury* printing establishment.—*S. F. Call*.

The articles in "Sunday Talks" are written in an easy, flowing style, enchain the reader, and teaching grand doctrine. One lays down "Sunday Talks" feeling improved in spirit, with a renewed confidence in mankind and a brighter opinion of the world. The poems are beautiful, and one in particular, "Across the Bar," if name were not attached, would easily pass for the production of some of the noted poets of the country. The poems have a similar tone to the ballads of B. F. Taylor, one of the sweetest poets of America. "Sunday Talks" should have a large circulation.—*Watsonville Pajaronian*.

We have read the "Sunday Talks" and shall continue to do so, for let us open the book where we may we are sure to find something that makes us feel the better for reading; every article is the expression of the thoughts of a manly man to his fellow man.—*Monterey Californian*.

Bright, crystallized sunbeams, which gladden the heart, and give fresh inspiration to the soul. The few moments we allotted to their enjoyment have lengthened to hours, and with a sigh of regret we turn from their contemplation, only because the duties of the day have imperative claims upon our attention. These sunbeams have been materialized in the magic alembic of a master mind. A more beautiful, instructive and entertaining volume never was issued upon the Pacific Coast, or any other coast. Every page is gemmed with bright, sparkling thoughts, the sunbeams of a rarely cultured intellect. As we read page after page of this splendid volume, we are forcibly reminded of the impressions received from our first perusal of Timothy Titcomb's "Gold Foil," or Holmes' "Autocrat of the Breakfast Table." It is a work which represents the highest, purest standard of thought, expressed in the best-chosen language. It is one of the happiest contributions which our home literature has ever received.—*Santa Barbara Press*.

They are each and all of them full of deep thought, felicitous expressions, and clear insight into life and its needs and lessons. They are better than sermons, preaching purity and nobility of character in language too plain to be misunderstood, and too earnest to be forgotten. Throughout the volume are choice gems of thought in paragraphs, as pointed and pungent as those of Rochefoucauld, without any of the latter's infidelity.—*Fort Wayne (Ind.) Gazette*.

PRICE (in cloth), ONE DOLLAR

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Light on an Interesting Subject.

[The following letter to the Banner of Light, from J. W. Fletcher, throws much light upon a subject whereof there is at present much ignorance.]

As the question of materialization is exciting the public mind to a very great degree at the present moment, and as the accusations of fraud in this particular phase of manifestation are exultingly made on all sides, it seems little less than a duty for those who have had experience in this phenomenon to bear witness to that which they know or believe to be true. As nearly all investigators into this subject are novices, and consequently unprepared either by study or experience to comprehend the action of these occult forces, it is not strange perhaps that there should be a continual conflict of opinion. It is not supposable that at the outset experiments in any branch of science will always be rewarded by success, and a truly wise man will allow each failure to teach him an important lesson, instead of condemning and denouncing that which from the nature of his education it is impossible for him to understand.

Many of the mediums who are to-day loudly charged with fraud and deception, are able to offset such allegations by the endorsement of the most brilliant scientific minds that the age can boast of, and while a police court may pass its judgment and condemn a medium, the endorsement of such a man as Prof. Alfred Russel Wallace makes the person thus condemned, at least, a very interesting study.

The court, who has not seen, declares them frauds; the astute Professor, who has witnessed their power, pronounces them genuine.

It is not my purpose to enter in upon the personal defense of any one, but rather, from out of my experience, to throw, perhaps, some light upon a subject manifestly so little understood.

It was my good fortune, during a sojourn of some years in England, to have many seances with the justly-celebrated Florence Cook, and I could fill volumes in describing the many marvelous materializations that took place in my own house, where the possibility of a confederate was entirely out of the question. At these seances, men distinguished in science, literature and the social world, were present; and while oftentimes incredulous as to the reality of Spiritualism, were unanimous in declaring their belief in Miss Cook's wonderful powers. Yet, like Napoleon, she was destined to meet her Waterloo. She was engaged to give a series of seances at the rooms of the British National Association, where investigators were able to gain admittance to her otherwise exclusive circles. Each person was in honor bound to sit still and witness what occurred, then form his own conclusions. But whoever has yet seen, in a certain class of investigators, a comprehension of the meaning of "honor bound?" These promises, like egg shells, seem made only to be broken.

At the first seance of the series referred to, two young gentlemen, representing themselves to be very skeptical, asked permission to tie the medium. This was granted. They tied her very carelessly, so that it was with difficulty that she even kept the ropes from falling off her wrists. Nothing however occurred at this seance. At the second the same operation was repeated by the same persons and with the same result. Miss Cook remarked to me, as she came out of the cabinet: "I was so loosely tied that I could have got out in a moment had I wished to." The two gentlemen who had tied her looked knowingly at each other and smiled.

The third evening was the fatal one. The same gentlemen again volunteered and bound the medium. She said, "Tie me tighter to-night, or I shall be getting out." They had scarcely seated themselves when the curtain opened and a spirit clad in robes of white lace swept around the circle, touching nearly every sinner as she passed. One of the gentlemen, Sir Chas. —, who had not passed his college days, asked her to come to him again. She complied, when forgetting his honorable (?) promise, he encircled the form with his arms and shrieked for a light. The gas blazed to its height; the lace which had swept in such voluminous folds around the form seemed to fade before the light, and the medium was held, half-clad, in the student's arms. She did not move, nor did she seem to comprehend the situation, but stared him in the face with the fixed gaze of a somnambule. Some one rushed into the cabinet and threw the outer garments of the medium into the room, whereupon the ladies took charge of Miss Cook, while the gentlemen went down stairs to prepare an article on "the last exposure" for the morning Times.

The ladies searched Miss Cook, and every part of the room for the elegant lace apparel, but nothing was found save the common clothes of the unfortunate medium. At this time she absolutely seemed to realize nothing that had occurred. She was to hold a seance that same evening at my house. A lady and gentleman took her in charge, and brought her there, it being about twenty minutes' walk from the Association rooms. When she arrived at Gordon Square, where I lived, the rooms were already filled with a company of non-Spiritualists. Upon entering the room where Miss Cook and her escort had been shown, I learned from them what had occurred only one half hour be-

fore. Miss Cook said, with tears streaming down her face, "I really can understand nothing about it. I only know that they tied me as they pleased, and that I woke up to consciousness in the arms of that man, and I shall never dare to sit again."

She received small consolation from the two who had escorted her, and their very attempt at serious dignity was the only amusing feature of the recital. It appeared to me that the very best refutation to all that had occurred would be a second and a successful seance, and I was quite willing to lend whatever influence I had for that purpose. I went to the drawing-room up stairs, and told the assembled company exactly what had occurred, and asked them if they desired to have the seance. With one accord they answered "Yes."

Two ladies examined the medium very carefully. She was seated between two skeptics, for we had no cabinet on this occasion. We sat in the dark around the table and held each the hand of his neighbor. No sooner were the lights out than voices were heard speaking in French, English, and Hindostanee. Lights were seen which gradually developed into full materialized forms, but, unlike many of the luminous figures which I have witnessed in this country, their individuality was very marked. With little reference to the material occurrences of the previous seance, the guides, speaking in independent voices, volunteered the following information:

"We have just held a seance where we were strangely affected by the sitters. One of the number was a strong mesmerist, and although being allowed to tie the medium so as to prevent fraud, he really tied her so that she could easily get free. The moment we entered into practical control we felt his will very strongly; and, under the influence of his desire, were compelled to throw off the clothing of the medium and take her out as we did—exactly in the same way that a subject responds to the will of the mesmerist. The lace was materialized by us, and at the moment of the seizure returned to the atmosphere. You may ask the man referred to as to his mesmeric power and his thoughts just before the seizure, to prove the correctness of our statement."

Closing these remarks followed a marvelously powerful seance, which won the hearty praise and endorsement of every person present. Thus a person caught in what appeared to be premeditated fraud at 8 P. M., gave at 10 P. M., on the same evening, a seance that for wonders out-rivalled those of the "Arabian Nights."

A little later I met the gentleman who figured as an exposé in this case, and asked him if he tied the medium so that she could get away; he replied that he did. Furthermore, he said that he had practiced mesmerism to a considerable degree, and that he was assured in his own mind, as soon as the curtain dropped, that the medium would remove her clothing and appear just as she did. Now this presents to my mind a very conclusive demonstration that mediums who are influenced by spirits outside the material, may also be affected by spirits in the body and who are present at the seance—a fact which every trance medium knows full well.

Of course some will smile and say that the above is the clever excuse of a detected fraud; that does not in any sense meet the issue. The mistake has doubtless been in the past that the only necessary introduction to the seance was the fee which the investigator paid. Possibly we shall learn some day that there are spiritual conditions to be observed as well as the material; and when we learn what those conditions are, we shall have less of the appearance of fraud.

Old Age.

[Light for Thinkers.]

It is a melancholy fact, that the majority of mankind are afraid to grow old. It is sometimes the case with children that they would like to be "grown up," but never do we hear them say they would like to grow old. Yet this is not to be wondered at, for how often do they hear the words: "Have a good time while you can; old age brings nothing but sorrow and cares." Not much encouragement in that. We have several times heard young people say, (Spiritualists who were not afraid to die, but ought to have known better.) "I would not mind dying when I am thirty years old, for I don't see much pleasure in living when one is old." And from the way some people, who have enough of this world's good things and who ought to be satisfied, talk, it is no wonder that the young do not look toward maturity and old age with more pleasure. Even maturity is looked upon by children as old age. True, it is natural on seeing one far advanced in life, noting his decrepit state and judging by our feelings when ill, to think that he is unhappy. He may be, but need not necessarily. With a clear conscience and a faculty for looking on the bright side of things, no one need be unhappy on account of old age.

Would it not be better to start in life with a brighter view of it? Instead of teaching children to expect only wrinkles and discontent, seek to show them that it is only the evening of the first day of a long existence; the period of rest between this sphere and the next, in which to review our finished tasks in earth-life—that it is the harvest time of the good deeds done during the period of activity.

The Wrong Sign.

EDITOR OF GOLDEN GATE:

On reading the GOLDEN GATE, June 4th, I found a very interesting article headed, "A New Cycle of Progress." In the second column of the article, there is a description of the planet Uranus, the planet of occult and spiritual force. It is stated that this planet has recently entered the sign Aries. It should be Libra.

Uranus entered the celestial sign Aries the 20th of April, 1843, and remained in this sign until April 15th, 1851, a period of seven years. On the 14th of October, 1884, he entered the celestial sign Libra, and will remain in that sign seven years.

The sign Libra is in exact opposition to Aries, consequently if it takes the planet Uranus eighty-four years to make his revolution through the twelve signs of the Zodiac, he will remain in the sign Libra until nearly October 1891 and will not enter Aries until the year 1926.

Very respectfully, W. C. Z.

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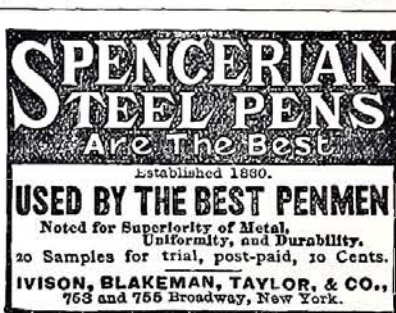
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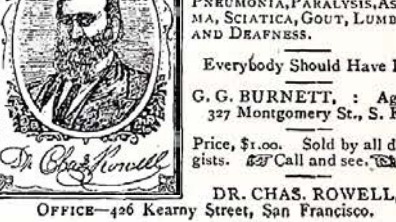
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GOLD

Gold is scarce, but those who write to Situate & Co., Portland, Maine, will receive free full information about work which they can do, and live at home, that will pay them from \$5 to \$25 per day. Some have earned

The Reapers.

BY WILL WALLACE HARNEY.

When the tired reapers, with fragrant sheaves,
Come out of the corn, as the sun goes down,
And the sky is rich as the falling leaves
In the crimson and purple and golden brown,
I sit in the mellow and marvelous evening
And watch, as the loom of the sunset weaves
Its cloth of gold over country and town.

And I think how the summers have come and gone
Since we saw the shuttle across the blue
That wove the colors of dusk and dawn,
When the musk of the sleeping roses flew
On the wings of the south wind over the lawn,
And the evening shadows were longer drawn,
And the sun was low and the stars were few.

When Love was sweet in the lives we led
As the heaven that lives in the latter spring
To grow in the flowers, the books we read,
The romp and rush of the grapevine swing.
In words and work, to be filled and fed
On brooks of honey and wasted bread,
And sung in the songs that we used to sing.

And out of the shadows they come to me,
As flowers of the spring come, year by year,
The lovers we had when love was free,
The stars were few and the skies were clear,
And we knew it was happiness just to be,
Through the sheaves of the cloudland fair to see,
While the weary reapers are drawing near—

Though the red and white roses have lost their leaves
In the ashes of summers of long ago—
They come, through the mellow and marvelous eyes,
With the harvest of love that we used to sow,
As rich as the garlands the sunset weaves
When the tired reapers with fragrant sheaves
Come out of the corn and the sun is low.

The Two Mysteries.

We know not what it is, dear, this sleep so deep and still;
The folded hands, the awful calm, the cheek so pale and chill;
The lids that will not lift again, though we may call and call;
The strange, white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart-pain,
This dread to take our daily walk and walk in it again;
We know not to what other sphere the loved who leave us go,
Nor why we're left to wander still, nor why we do not know.

But this we know: Our loved and dead, if they should
Come this day—
Should come and ask us, "What is life?" not one of us
Could say.

Life is a mystery as deep as ever death can be;
Yet oh! how sweet it is to us, this life we live and see!

Then might they say—these vanished ones—and blessed is
The thought!

"So death is sweet to us, beloved! though we may tell ye
Naught!

We may not tell it to the quick—this mystery of death—
Ye may not tell us, if ye would, the mystery of breath."

The child who enters life comes not with knowledge or intent,
So those who enter death must go as little children sent.
Nothing is known. But I believe that God is overhead;
And as life is to the living, so death is to the dead.

The Covered Bridge.

BY DAVID BARKER.

Tell the fainting soul in the weary form
There's a world of purest bliss
That is linked as that soul and form are linked
By a covered bridge with this.

Yet, to reach that realm on the other shore,
We must pass through a transient gloom,
And must walk unseen, unhelped and alone
Through that covered bridge, the tomb.

But we all pass over on equal terms,
For the universal toll
Is the outer garb which the hand of God
Has flung around the soul.

Though the eye is dim and the bridge is dark,
And the river it spans is wide,
Yet faith points through to a shining mound
That looms on the other side.

To enable our feet in the next day's march
To climb up that golden ridge,
We must all lie down for a night's rest
Inside of the covered bridge.

The Skein We Wind.

BY GEORGE KLINGLIE.

If you and I to-day
Should stop, and lay
Our life-work down, and let our hands fall where they will—
Fall down to lie quite still!

And if some other hand should come and stoop to find
The threads we carried, so that it could wind,
Beginning where we stopped—
If it should come to keep
Our life-work going, seek
To carry on the good design
Distinctly made yours or mine—
What would it find?

If love should come,
Stooping above, when we are done,
To find bright threads
That we have held, that it may spin them longer,
And find but shreds
That break when touched, how cold,
Sad, shivering, portionless, the hands will hold
The broken strands, and know
Fresh cause for woe.

At Lone Mountain.

BY CHARLES S. GREENE.

Here all is calm; the toiling city's sound
Echoes but faintly in this quiet air,
And blooming flowers are waiting everywhere
A grateful fragrance. Here the birds have found
A fitting home upon this hallowed ground,
Wherein to rear their nestlings free from care.
Here graceful shapes of sculptured marble bear
The words of hope. Beside the grassy mound
That holds the form I loved I linger long;
I breathe the incense by the flowers expressed,
I hear the birds in glad accordant song.
Ah, happy dead! so peaceful is thy breast,
That could I call thee back, it would be wrong
To rouse thy spirit from its perfect rest.

Sowing.

A wonderful thing is seed—
The one thing deathless forever!
The one thing changeless—utterly true—
Forever old and forever new,
And fickle and faithless never.

Plant blessings, and blessings will bloom;
Plant hate, and hate will grow;
You can sow to-day—to-morrow will bring
The blossom that proves what sort of thing
Is the seed—the seed you sow.

[Written for the Golden Gate.]

Golden Days.

[Written at St. Paul, Minn., June, 1887, by the spirit
husband of the medium, through whom the new book "Be-
yond" was given.]

MY DEAR WIFE:—If I were to give
you a perfect idea of my surroundings and
what my life has been since coming here,
you and others would kindly smile and
say that "Bert is a little excited and
looking through colored glasses;" but such
is not the fact. It would not do to give
you, or any one there, a perfect idea of
our life and surroundings here; what we
do give is so much better, such a great
improvement on the life there, that it
would appear more visionary and over-
drawn than ever to give you the whole
story of the beauties of this life, therefore
we select the medium condition and leave
the highest for you to experience when
you come to us.

I thought before passing over that
some of the letters from our loved ones
here were overdrawn and too brightly
colored to be real, but trusted to them,
but could not help thinking that it must
be the way things looked to them, and
now I find that they did not, by any
means, tell all they could and not draw
upon their imagination. I am assured
that there is a more perfect place and
condition than this, but I am content to
let that place remain forever unvisited;
unless I change wonderfully I shall be
content here.

I travel the same ground over and over
again and it never looks twice alike; I see
each time all I saw before and something
new each time; nothing gets uninteresting
nor old; there is a freshness about it all
that calls forth my greatest praise. There
is one path leading from our home that is
a winding way leading to the mountain
near. I have often been over the same
ground, but the other day I saw at one
side a large mass of blooming roses in
such profusion that I was amazed and
thought they had only just come there.
I had been this way often before and had
never seen them, but learned that Ade-
laide planted them before little Edna
passed over. Yes, I know you will won-
der why I did not see them before, and
can only say that in all probability I was
gazing the other way, and perhaps they
were not before so clear to my vision; our
mind is the "machine" that works for
us, and if that is in good condition we
see clearly.

Not long ago I went with Adelaide and
little Edna to see and visit a place called
Glory; there every home appears to be
made of marble of purest whiteness, and
over all is a light pink shadow coming
from the sky or air, which gives to all a
beautiful light reflecting upon the people,
who are all robed in a thin, gauzy ma-
terial, and all have the same angelic ex-
pression; these are spirits who have been
in this life a long time and are now nearly
ready to pass on to a higher condition;
when one reaches that state they are cer-
tainly unfit to associate with us.

There is more upon this field, or this
condition, than I can understand for ages
if my experiences continue as has been
with me thus far. When anything per-
plexes me and I finally do come to under-
stand, it stands out so bold, clear and
grand that it appears to grow before my
eyes, and I know that a lesson has been
learned never to be forgotten, and this
makes it worth while to go slow so that
these lessons will not need to be learned
again. There appears to be no friction
or bother here; everything runs smoothly,
and all I meet are very happy.

Many of us have passed through much
sickness and suffering to get here, and
now to be so free from it all gives us much
happiness, and when you think of all else
that we have entered into, you must ad-
mit that all things here are wisely and
grandly ordered; yet some do appear to
be disappointed because they do not find
this country just as they had imagined.
I notice one thing, and that in particular
is, that those who had investigated spirit
return in earth-life, grasp the truths of the
life on this side quite readily. I, for one,
think that we will have to remain here
some time before we can make much of a
change in the laws governing life on this
side, and therefore propose to adapt my-
self to this glorious country and enjoy as
much as I can the grand and beautiful in
which I find myself.

We are not very much changed upon
coming into this life, and the change that
does take place comes very gradually.
There is no "twinkling of the eye" busi-
ness about it; at least I have yet to see it
if there is. If all could realize what they
are coming into upon entering life on this
side, they would devote nearly all their
time getting ready.

I tell you that it is perfectly magnificent
and beyond your conception, and I often
feel ashamed at myself to think that I
ever doubted all the beauty I was assured
was awaiting me; everything, every little
bush even is much brighter than they
said it would be, and I wonder how I
could be so dull as not to understand
them. I wish I could bring you over and
show you how it really is, but as that can
not be, I will assure you that your bright-
est imagination and the most glorious de-
scriptions of this country fails to convey
the reality; and on the whole it is grand
that you cannot know, for as it is, there
will be so very much to show you when
do come, and my joy will be so great then

to see you gaze upon this wondrous coun-
try over the river, that I am content to
wait and watch your coming.
Your loving husband, BERT.

About a Mortgage.

The editor of the Santa Ana Standard,
having just succeeded in paying off a
mortgage on his ranch in Orangethorpe,
rejoices in the full ownership of "61 acres
of as fine land as California boasts." His
experience with the "dead pledge" now
so happily past—moves him to wise re-
flection, as follows: "A mortgage is a
queer institution. It makes a man rustle
and keeps him poor. It is a strong incen-
tive to action, and a wholesome reminder
of the fleeting months and years. It is
fully as symbolical in its meaning as the
hour-glass and scythe, that represent
death. A mortgage also represents indus-
try, because it is never idle and never
rests. It is like a bosom friend, because
the greater the adversity the closer it
sticks to a fellow. It is like a brave sol-
dier—it never hesitates at charges nor
fears to close in on the enemy. It is like
the sand-bag of the thug—silent in appli-
cation, but deadly in effect. It is like the
hand of Providence—it spreads all over
creation, and its influence is everywhere
visible. It is like the grasp of the devil-
fish—the longer it holds, the greater its
strength. It will exercise feeble energies
and lend activity to a sluggish brain, but
no matter how hard the debtors work, the
mortgage is a good thing to have in the
family—provided always it is in some-
body else's family. It is like a boil—al-
ways a good thing on some other fellow.
It makes one sour, cross, selfish, unsocia-
ble and miserable, and rarely does him
any good, only to exercise him. In that
respect it is equal to Vigor of Life or the
latest patent medicine. We've had our
last one as far as we know ourself. We
would rather have the ague than have a
mortgage. Adieu, old death pall, a fond
adieu."

"HURRY PAPA, I'M GOING!"—There
was a funeral recently at the Church of
the Immaculate Conception, at which sol-
emn high mass was celebrated by Rev.
Fr. Teeling. Before the altar stood a
snow-white casket, with a glass top, almost
completely buried by flowers arranged
with exquisite taste. The casket con-
tained the remains of Miss Agnes Buckley,
a beautiful girl of thirteen, daughter of
ex-policeman Francis Buckley. Prior to
her departure she made all the arrange-
ments for her own funeral, selecting the
style of casket, kind and arrangement of
flowers and the form of service. The girl
was in consumption, and, realizing that
the end was near, made all these arrange-
ments that loving relatives might be spared
the pain of so doing after her death. At
eight minutes before nine o'clock P. M.
she heard the summons to come up higher,
and then, hearing the click of the gate
outside, and her father's footsteps on the
walk, she summoned all her remaining
strength, and, as with a mighty effort,
raised herself in bed and cried: "Hurry,
papa! hurry, papa! I'm going!" The cry
was heard by the agonized father, and he
ran into the house and reached the bed-
side just in time to fold her in his arms, as
with a smile illumining her face and a
whispered "Good-bye" the pure soul left
its tired mortal frame. It was an incident,
one of those rare incidents which some-
how soften human nature, make men and
women better, and lead all to hope that
the hereafter is not a myth, that there is
indeed another life where we shall all
meet and "know as we are known," when
in the "dawning of the morning" we, too,
shall be "outward bound."—Newbury-
port Herald.

HAIR-SPLITTING IN NEW YORK.—How-
ard S. Bliss, a candidate for the ministry,
and a very promising young man, was re-
fused admission recently by the New York
Presbytery on the merest technicality, to
wit: he was willing to affirm a belief that
the original MSS. of the Bible contained
an absolutely inerrant revelation from God
to man, but could not feel that they were
in and of themselves inerrant. In view of
the multitude of works—historical, dis-
putative and revisionary—which have come
into being in the years past, all claiming
to record, defend or explain those very
manuscripts, it would seem that the Chris-
tian mind in the main is not itself settled
as to the "inerrancy" of those writings.
The treatment accorded Mr. Bliss may be,
therefore, regarded as Presbyterian hair-
splitting extraordinary!—Banner of Light.

TRUE NOBILITY.—Many a man has
died unhonored and unsung who left in
every print of childhood to the tomb, a
rich and brilliant legacy to the world;
and no legacy worth commemorating was
ever left the world which was not baptized
in the sweat of honest toil. From mental
and physical exertion the earth has been
made to blossom, the seas have been
covered with life, civilization has shot its
sunshine into the gloom of rudeness, and
science has raised its softness on the world.
On every field that bears a tempting
harvest on its breast, on every brick in
every building that was ever reared, on
every book of value that was ever written,
on every thought that burns to light the
world, in every workshop, and mine, and
furnace, and factory—whatever labor
sweats, are written the credentials of
nobility.

ADVERTISEMENTS.

SOUTH PACIFIC COAST
RAILROAD.

PASSENGER TRAINS LEAVE STATION, FOOT
of Market Street, SOUTH SIDE, AT
8:30 A. M., daily, for Alvarado, Newark, Centerville,
8:30 Alvarado, Santa Clara, SAN JOSE, Los Gatos,
Wright, Glenwood, Felton, Big Trees, Boulder Creek,
SANTA CRUZ, and all way stations—Parlor Car.
P. M. (except Sunday), Express: Mt. Eden, Alva-
2:30 rado, Newark, Centerville, Alvarado, Agnew, Santa
Clara, SAN JOSE, Los Gatos, and all stations to Boulder
Creek and SANTA CRUZ—Parlor Car.
4:30 P. M., daily, for SAN JOSE, Los Gatos and in-
termediate points. Saturdays and Sundays to
Santa Clara.
\$5 EXCURSION TO SANTA CRUZ AND BOULDER CREEK, and
\$2.50 TO SAN JOSE, on Saturdays and Sundays, to re-
turn on Monday inclusive.
\$1.75 TO SANTA CLARA and SAN JOSE and return—Sun-
days only.
A. M. and 2:30 P. M., Trains with Stage at Los
8:30 Gatos for Congress Springs.
All Through Trains connect at Felton for Boulder Creek
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